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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

Lent

Under an Eastern Sky

UNDER an Eastern sky,
Amid the rabble's cry,
A man went forth to die
For me.

Thorn crowned his head,
Blood stained his tread,
Cross-laden he sped
For me.

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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For Emblems, see page 36

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Luther League

Of America

"Of the Church, By the Church, For the Church"

Official Call for the Fifteenth Biennial Convention

Christ Church, George and Market Sts.
York, Pa., September 19, 20, 21, 1922

REPRESENTATION.

Any society of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership with representations as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. The credentials should be signed by the President and Secretary of each organization, whether State, District or Local League. Delegates will be asked to pay a REGISTRATION FEE of $1.00.

CREDENTIALS.

Credential blanks for delegates should be secured at once by State, District and Local Officers from the General Secretary. All credentials should be filled out in duplicate, one part being sent to the General Secretary and the other part retained by the delegate for presentation to the Credential Committee at York. Uniform blank forms will be sent upon request. Credentials should be sent to the General Secretary not later than September 1.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. An announcement of same will be made in the near future in the REVIEW.

THE LUTHER LEAGUE REVIEW will furnish official information each month relative to the Convention and after the Convention will publish a CONVENTION NUMBER containing full reports of the proceedings.

Subscriptions should be made now to secure the pro-Convention Number of the REVIEW and also the CONVENTION NUMBER.

Particulars as to hotels and other local arrangements will be furnished in due season by the local Convention committee.

Arrange your vacation to include September 19, 20, 21, and spend it at York.

By direction of the Executive Committee.

HARRY HODGES,
General Secretary,
427 Drexel Bldg., Philadelphia, Pa.

Outline of Events of Jesus' Holy Passion

OUR TIME	HOUR	THE JEWS TIME	EVENTS
Friday, March 31.	12:00 Noon	Sixth Day, Nisan 8th.	Jesus Arrives at Bethany. Jn. 12:1.
	6:00 p. m.		
	12:00 a. m.	THE SABBATH, Nisan 9th.	
Saturday, April 1st.	6:00 a. m.		
	12:00 Noon		
	6:00 p. m.		
	12:00 a. m.	First Day, Nisan 10th.	Supper and Anointing at Bethany. Mt. 26:6-13.
Sunday, April 2nd.	6:00 a. m.		Triumphal Entry Into Jerusalem. Mt. 21:1-11.
	12:00 Noon		Weeps Over City. Lu. 19:41.
			He Returns to Bethany. Mt. 21:17.
	6:00 p. m.		
	12:00 a. m.	Second Day, Nisan 11th.	
Monday, April 3rd.	6:00 a. m.		He Returns to Jerusalem. The Fig Tree.
	12:00 Noon		Again Cleanses the Temple. Mk. 11:12-19.
			He Returns to Bethany.
	6:00 p. m.		
	12:00 a. m.	Third Day, Nisan 12th.	
Tuesday, April 4th.	6:00 a. m.		He Returns to Jerusalem.
	12:00 Noon		A Strenuous Day. Mt. 21:20-26:2.
	6:00 p. m.		
	12:00 a. m.	Fourth Day, Nisan 13th.	
Wednesday, April 5th.	6:00 a. m.		In Retirement at Bethany. Mt. 26:3-16.
	12:00 Noon		Rulers Conspire. Judas' Treachery.
	6:00 p. m.		
	12:00 a. m.	Fifth Day, Nisan 14th.	
Thursday, April 6th.	6:00 a. m.		
	12:00 Noon		Preparation for the Passover. Mt. 27:17-19.
	6:00 p. m.		
		Sixth Day, Nisan 15th.	Celebrates the Passover and Institutes the Lord's Supper. Mt. 26:20-35.
	12:00 a. m.		Jesus in Gethsemane. Mt. 26:36-56.
Friday, April 7th.	6:00 a. m.		Before the Sanhedrim. Mt. 26:57-68.
	9:00 a. m.		Before Pilate. Mt. 27:1-34.
	12:00 Noon		Jesus Is Crucified. Mt. 27:35-44.
	3:00 p. m.		Darkness Prevails. Mt. 27:45-49.
			"He Yielded Up His Spirit." Mt. 27:50-56.
			Buried. John 19:31-42.
	6:00 p. m.		
	12:00 a. m.	THE SABBATH, Nisan 16th.	"Asleep."
Saturday, April 8th.	6:00 a. m.		
	12:00 Noon		"The Great Day of the Feast." Jn. 19:31.
	6:00 p. m.		
	12:00 a. m.	First Day, Nisan 17th.	"The Watch at the Sepulchre." Mt. 27:62-66.
Sunday, April 9th.	6:00 a. m.		"CHRIST IS RISEN!" Mt. 28:1-10.
	12:00 Noon		Consternation to Foes. Mt. 28:11-15.
	6:00 p. m.		Joy to Disciples. Mt. 28:16 f; Mk. 16:1 f; Lu. 24:1 f; Jn. 20:1 f.
		Second Day, Nisan 18th.	Jesus Appears to Assembled Disciples. Mk. 16:14-18; Lu. 24:36-49; Jn. 20:19-23.
	12:00 a. m.		

Sunday, April 16th, one week later, Jesus again appears to assembled disciples, Thomas being present. Jn. 20:24-29.

Thursday, May 18th, Last Appearance, Commissioning, and Ascension of Jesus. Mt. 28:18-20.

Sunday, May 28th, Pentecost, The outpouring of the Holy Spirit. Acts 2.
"From thence He shall come to judge the quick and the dead." Matt. 25:31 ff.

The above is a general and not a 1922 Calendar

The Roman and the Lutheran Observance of Lent

Cardinal Dougherty Announces Lenten Regulations.

LENTEN rules for members of the Catholic Church were given out by Cardinal Dougherty. Lent begins Wednesday, March 1, and continues until Saturday, April 15. The rules follow:

First. On the Sundays of Lent there is neither fast nor abstinence. Meat, fish and other food may, therefore, be used at will.

Second. From Ash Wednesday until noon of Holy Saturday, all the weekdays of Lent are fasting days of obligation.

Third. On fast days only one full meal is allowed. It is, however, lawful to drink in the morning some warm liquid, such as tea, coffee or chocolate, and to partake of a small portion of bread. A collation, also, or partial meal, is allowed in the evening. This should not exceed eight ounces.

Fourth. When the principal meal cannot be conveniently taken at midday, it is permitted to change the order, taking the collation then and the dinner in the evening.

Fifth. At the collation and at the principal meal, the dripping of lard and other fat of animals may be used as a seasoning for food or as a substitute for butter in preparing fish, vegetables, etc.

Sixth. When Meat May Be Eaten. Meat may be eaten by all at the principal meal on Mondays, Tuesdays, Thursdays, and by special indult, as will be seen below, also on Saturdays, with the exception of the Saturday of Ember week and the forenoon of Holy Saturday.

Seventh. On all days when the use of meat is permitted, fish may also be eaten at the same meal.

Eighth. The Lenten fast and abstinence cease at 12 o'clock noon on Holy Saturday.

Ninth. Excepting those dispensed for legitimate reasons, all the faithful, who have completed their twenty-first year of age, and have not yet commenced their sixtieth, are obliged to observe the fast and abstinence of Lent. Those who have completed their seventh, but have not yet begun their twenty-second year, are held only to abstinence.

Tenth. The following persons are exempt from fasting, and therefore need no dispensation: The infirm, those under twenty-one or over fifty-nine years of age, and those who are engaged in laborious occupations.

By virtue of an indult of the Holy See, given on August 3, 1887, and subsequently renewed at proper intervals, the following special dispensations are granted:

Eleventh. All kinds of food, other than meat, are permitted at the collation.

Twelfth. The use of flesh meat is permitted to all at the principal meal on Saturdays, with the exception of Ember Saturday and the forenoon of Holy Saturday.

Special Legislation. Thirteenth. On days when meat is allowed, its use is not restricted to one meal in cases of persons exempt from fasting.

Though not confined to the Lenten season, the following legislation is to be noted:

First. By virtue of powers granted to us by the Holy See, we permit to all working people and their families the use of flesh meat once a day on all days of fast or of abstinence throughout the year, including the Lenten season, with the exception of all Fridays, Ash Wednesday, the forenoon of Holy Saturday and the eve of Christmas.

Those working people, moreover, who are not obliged to fast, may eat meat two or more times on the above days on which it is allowed once to working people.

All who avail themselves of this privilege granted to working people are exhorted to perform some voluntary acts of mortification.

Second. By dispensation of the Holy See, men serving in the army or navy are allowed meat on all days of the year, except Ash Wednesday, Good Friday, the forenoon of Holy Saturday and the eve of Christmas.

* * *

The Lutheran Observance of Lent.

We observe Lent

Because we believe in the Gospel, and the Church as its historic interpretation through the power of Christ.

Because we have confidence in the Church as the institution of God in which He teaches us and offers salvation through the means of grace.

Because it helps us to overcome temptation and employs our time and talents in service rather than waste them in folly.

Because it awakens in us the holiest purposes of life and inspires us with a sincere endeavor to attain and enjoy them.

Because by quiet meditation, by service, song and history in contemplation of the supreme and final hours of the Saviour's life we are strengthened in faith, and help to secure the Church in its God-given position against all criticism of fanatic, world, and unbeliever.

Because we are strengthened by communion with Christ to practice our professions, to overcome our faults, and help others in the way of life by example, teaching, and service.

Observing Lent.

"Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests and the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles. And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him. And the third day He shall rise again."

So spake the Saviour to His disciples as He set His face steadfastly to go up to Jerusalem.

We are again in the midst of the Lenten season. What can be more appropriate than to set our faces steadfastly to Jerusalem, Gethsemane and Calvary? There were afflicted on our Substitute the stripes that brought us healing. There was rendered the atonement for our sins. There flowed the blood that washed away our iniquity.

The history of our Lord's passion and death cannot be known too well. Our people, especially our young people, do not know it nearly as well as they should. Hence our Church during Lent devotes special services to meditation on the Saviour's passion and death. Evidently the first thing in observing Lent is to attend all the services, but especially the Lenten services. Let our young people turn out en masse. They are the young people's services. They deal with the fundamental fact of our faith.

Observe Lent, furthermore, by reading and re-reading the Passion History as found in the Gospels. Read with prayer and earnest attention. Read with a pencil in your hand. Note down first what events Matthew records. Then study Mark and note what additional facts he gives, and so also the other Evangelists. Then turn your attention to the prophecies in Psalms 22, 41 and 69, and Isaiah 53. Again, note what details of Christ's passion are there predicted. Also examine your life for your besetting sin. With the help of God strive to forsake everything that clashes with your faith. That makes for a true Evangelical observation of Lent.

Nor will such observation of Lent be lacking in fruit. It cannot but increase your knowledge of Jesus and what He did for you. That will mean a truer love for Him, more confident faith and trust in Him. Your spiritual life will thus grow deeper, your hope surer. Your love for Christ will produce a godly life, a deep interest in His kingdom, and naturally increase your contribution for His cause. By the Word of God is the man of God "thoroughly furnished unto all good works."

Do I Have to Keep Lent?

In our every-day existence we have to do many things.

When we are hungry, we have to eat; when poor, to work.

When sick, to take medicine; when in business, to bear burdens.

In fact, in every phase of life—its needs, its blessings, its hopes, its ambitions—we have to do something.

Why, then, should the spiritual life be an exception?

Are not the interests of the soul as important as those of the body?

Have you any spiritual need whatever?

Is there any weak point in your character?

Have you drifted into any careless habit?

Have you done any wrong?

Have you any desire to lead a better life?

Is there any grace you covet to beautify and adorn your character?

Would you strengthen the good to overcome the evil in you?

Wherever your life is imperfect—no matter what its nature—no matter who you are—the season of Lent is designed to satisfy these needs and ambitions of your soul.

TEN COMMANDMENTS FOR LENT

Prepared by the Rev. E. A. E. Palmquest, executive secretary of the Interchurch Federation:

First. Thou shalt remember Lent to keep it holy.

Second. Thou shalt faithfully observe the ordinances and programs of thy chosen Church or creed.

Third. Thou shalt remember that it is not the letter but the spirit of thy service and worship that will profit you.

Fourth. Thou shalt daily remind thyself that all true being has its roots in self-denial.

Fifth. Thou shalt love the holy and good, that thine efforts to acquire those virtues shall be an occasion for constant joy.

Sixth. Thou shalt remember daily thy obligation to cultivate the life within.

Seventh. Thou shalt live daily in the "house by the side of the road," and keep the door open.

Eighth. Thou shalt remember daily to interpret, as best thou canst, thy Father to the world.

Ninth. Thou shalt remember in the hour of trial that "Jesus pleads for thee."

Tenth. Thou shalt remember when Lent is past to continue to practice whatever of virtue thou hast acquired, that returning Lent may be welcomed with joy.

The Suffering Saviour

WE are learning again this Lenten season the story of the passion of our Lord. Isaiah prophesied that our Saviour would be a suffering Saviour, and we who know the story of His life and death know something of the greatness of His suffering as He carried out the Father's purpose in the redemption of mankind. We see Him these holy days rejected, denied, condemned, and at last dying a criminal's death upon the cross. The cross brought its bitterness and suffering to the three parts of Christ's personality. Sin has bitterness and suffering for all parts of our human nature. So Christ as our representative bore the whole burden sin puts upon man. Christ suffered intensely in body, soul and spirit.

1. *The Pain of Body.*—This is indeed the lowest form of suffering. It touches us wherein we are kin to the animal world about us. It is also the commonest form of suffering. This physical suffering is real suffering, however. Under it the whole creation groaneth. Lower creatures endure it, and, while it hurts and destroys sometimes, it only hurts the physical. In man bodily pain does more than hurt the tissues—it has its effect upon the soul. Sometimes the best in us breaks down under its stress and strain. We know from experience how bodily conditions affect soul and mind. We often blame and criticise people for certain things when physical pain has warped and twisted mind and body. I believe our Lord knows this and takes it into account. These pains of the body have come to humanity because of sin. So Christ suffered in His body torturing pain. How intensely He sufferd we cannot know. Death upon the cross, however, was the most terrible death that human ingenuity could devise. For the most part the criminal was made insensible to some degree by drugs furnished by the kind ladies of the better class, but our Lord refused the drugged wine and bore the full pain of His body with a clear mind. It was part of His atoning work as He suffered for us. "The chastisement of our peace was upon Him." "By His stripes we are healed."

2. *The Suffering of the Soul.*—That is the suffering of the sensitive emotional and affectionate element of man's nature, which Paul puts between the body and the spirit. Here our Lord suffered great anguish, hanging exposed on the cross. In easy reach of rude hands, insulted, mocked and shamefully used. "He saved others; Himself He cannot save," they cried, as they heaped insult and defilement upon Him. Who can fathom the depth of this side of His suffering? This suffering is real suffering for a sensitive soul. It is one of the results of man's sin, for sinful men with calloused hearts brought it upon Him. Martyrs would gladly suffer in body, but pray to be delivred from shame and insult. Christ bore it for us.

3. *The Anguish of Spirit.*—The body may become numb, shouts and insults die, but there remained the anguish of spirit. We may know something of what this means. We desire truth and wrong seems to triumph. We seek to do good and make every sacrifice to bring it about, and evil seems to prevail. Sin is so mighty and right seems to be overcome. This, too, is a burden sin has put and is putting on humanity. To see evil triumph and sin to conquer is to know anguish of the spirit. Christ came from heaven, humbled Himself and took the form of sinful men. His spirit was eager loving and earnest. He was willing and ready to serve. But they would not have Him and demanded His death. Sin seems to triumph. In that hour Christ knew the darkest and heaviest burden. He had to bear the burden of the world's sin. Sin shuts out from God. In that hour He cries, "My God, My God, why hast Thou forsaken me?" A terrible burden, a truly suffering Saviour. But God did not forsake Him. The everlasting arms were about Him. So we hear Him confidently say, "Father, into Thy hands I commend My Spirit." Neither did sin triumph, for the suffering Saviour conquered sin and death for us. Leaguers, this Lenten season has just begun. What will it mean to us? Our hearts have been greatly moved as we read again of the agonies our gentle Saviour suffered for us. Will this holy season be only a time of mere emotional arousement, perhaps not even that to some, for we have grown very callous to human suffering since we know so much of war? Some, perhaps, do not even stop to hear the old story of the cross. But what will it mean to us who read these lines? We have been drawn to Him. I do not doubt we have been impressed with the great fact that His suffering was for us, that we might have a way of salvation. But have we deepened our spiritual conceptions? Have we come closer to Him in reality and consecrated ourselves more to Him and to His service? After all, this is a personal matter, and our relation to Christ is a personal one. If we truly know the blessed results in our lives brought about by the Saviour Who suffered and died for us, we will be ready to serve for Him Who did so much for us.

The Ideal Man

BY REV. PAUL KOLLER, D.D.

OUR theme is the ideal man. Of course that means the man Jesus, who was not only God and Saviour, but was and is the perfection of human life and character. I would speak of His wonderful character, not His character in general, but of the virtues He manifested in His work here upon earth. The end for which Christ lived determined all His actions and called into exercise the virtues of His character. Certain aspects of His character shine forth with special beauty. In speaking of them let us not forget two great purposes our thinking and speaking serves. 1st: To exalt Jesus in our estimation and that of others. Exalt Him who is so worthy of our best love and reverence. 2nd: To emphasize these Christ Virtues as ideals for us to follow in our life and service here among men. As He was so should we try to be.

1. *Faithfulness.*

We find an unmistakable note of compulsion in Christ's life. He had received a precise charge and He is determined to carry it out with absolute precision and unswerving fidelity. This is His mind and purpose even when a boy in His earthly home. Luke 2:49—"Wist ye not that I must be about my Father's business."

It is the conviction of Jesus the man who has come to know the purpose of His work and what He has to do and endure. Many passages of Scripture set this forth. Matt. 16-21—"From that time forth began Jesus to show unto His disciples how He must go unto Jerusalem and suffer many things, and be killed and be raised again the third day." John 4:34—"Jesus saith unto them, my meat is to do the will of Him that sent me and to finish His work."

The whole tenor of His life shows a man knowing what He had to face, yet pressing toward it with unswerving determination. The imperative of duty and the burden of inexorable necessity are laid upon His conscience and He responds with complete obedience. Paul in his epistles speaks of fidelity as a conspicuous virtue in his Master's life. Heb. 3:2-6. There were three aspects of His faithfulness to the Father's plans and purpose.

1st. Complete identification with the Father's will. 2nd. Entire absorption in the Father's concerns. 3rd. Free access to the Father's resources and power. There is no servility in the actions of Jesus. He was God, yet willingly does He yield all and give all for the Father's plan to redeem humanity. Wonderful faithfulness. It is a great virtue in Christ. It is great in anyone. His followers should have more of it.

2nd. *Courage.*

It has been said that the courage of Jesus is the crown of His faithfulness. He showed great courage and His courage was constantly being tested. Not like Paul's in shipwreck and physical hardships. But by severer conditions which constantly tried Him deeply. Prejudice, wounded pride and threatened privilege were banded together to destroy Him. You are familiar with the plotting of the Jews to bring about His destruction. No stone was left unturned to compass His defeat and death. Jesus knew all that was being done. He had not gone far in His ministry when it became apparent that it could only mean their defeat or His destruction. With sublime courage He went on with His work. That night in Gethsemane He goes calmly to meet the traitor and the soldiers, courageously He endures the cross, not as a stoic, but as one who had a great work to do and was determined to do it at all hazards. This is a glorious virtue. Physical and moral courage. Our Lord had it and so must we who are His followers if we are to carry on the work He began. There are too many cowardly Christians.

3rd. *Patience.*

Patience is thought by most people to be a passive virtue, a sort of a spirit which makes no resistance because it is futile to do so. Patience is really an associate of courage and springs from the same root, namely, identification of will with a great and enduring purpose. Jesus made the eternal purpose of God for the redemption of man the controlling principle of His life and therefore He is able to be patient in the highest sense of the word. Our Lord presents a remarkable exhibition of this wonderful virtue. He had the power, the resources of the Godhead and yet how patiently He awaits God's good pleasure. We know how eager He was to carry out His work and how it must have tried Him to wait. Yet He is never betrayed into rashness of speed or hastiness of action. He endured all with a brave patience which was rooted in His assurance that His work was from God and could not fail. This is a virtue greatly to be desired by all who would be followers of Jesus and doers of His will.

4th. *Self Sacrifice.*

Paul says in Romans 15:3, "Christ pleased not Himself." These words sum

(*Continued on page 18*)

The Importance of the Devotional Meeting and How to Make it Successful

BY IDA MARQUARD

IN presenting what I have to say, I wish merely to give direction to the discussion, by pointing out briefly, first, what I consider to be the relation of the devotional meeting to the various phases of our League work; second, what ends are to be attained through the devotional meetings; third, the proper scope and content of the devotional program; and, finally, a few suggestions as to method.

At the outset it is necessary that we come to an understanding of the purposes for which a Luther League exists. The one dominant question of this convention is: Are we, as a State League, to exist? The answer, I believe, lies in a realization on the part of the member leagues that they are *primarily* religious organizations, and that their main function is religious, not social nor financial. The Luther League has a definite religious work to do in the Church, quite as much as has the Sunday School. The social phase of the organization is a valuable and desirable means of getting our young people interested. If we can furnish them a clean, healthy social life within the Church, we are rendering them a valuable service. But if we stop at this point, and fail to create and to sustain interest in the work of the Church, then we only half realize our opportunities, nay, we neglect our plain duty. So, too, the financial side is only an adjunct, a means to an end. This, then, I hold to be a fundamental proposition: *That the devotional meeting is of primary importance, and that, without a healthy devotional life, no league has any justification for continued existence.*

If our devotional life is to be a *vital* factor, we must have something definite toward which to work. In other words, we need a program. What is to be accomplished by the devotional meeting? In the first place, it should be an hour of worship. Sometimes there will be no other evening service. The League should be open to parents. In fact, we should urge the older people to come. The pastor should invite them to come. That the pastor should be there goes without saying. He will acquire insight into the problems of young people which he could not get through personal conference. And all present should join in the worship. Here is the great opportunity to improve our congregational singing. The society should provide Luther League Hymnals, enough for all. It might be well occasionally to devote the greater share of an evening to the singing of the grand old hymns. Some one who is competent should be appointed to direct the singing. *Prayer* should also play an important part in our worship. Usually, the pastor is called upon for a prayer. While recognizing the propriety of this, I am bold enough to say that I believe the members ought to lead more often than the pastor. We need to remind ourselves of Luther's teaching concerning the spiritual priesthood of the believer. Certainly, every good Leaguer should be able to lead in public prayer. This need not be given extempore. Let the leader secure some one beforehand, and let this member prepare the prayer with reference to the topic and the particular circumstances of the hour. The prayer need not on that account be mechanical. Preparation will obviate "wandering," the common fault in public prayer. The reading of passages of Scripture, as well as the responsive reading of the Psalms, are additional elements in the worship. Let this be done with enthusiasm. Much depends on the leader here as elsewhere. The one condition for the success of the devotional meeting is the *devotional spirit.* How are we to secure the devotional spirit on the part of all? In some Leagues this may be a problem. The responsibility rests with those who may be termed the leaders. You, who were elected delegates to this convention, are, I take it, leaders in the sense that you are more active and zealous in the work than the average. If you will rally to your support those whom you know to be of like mind, and if you will set an example to the rest, and, if you can, discourage lax conduct without alienating the offending member permanently, then I feel sure that your society will worship in spirit and in truth.

A second purpose of the devotional meeting is to give opportunity for the study of topics relating to various phases of Christianity. We use the Luther League Topic books as a basis. What renders it ineffective is the fact that the average member does not know how to organize the discussion, and lacks necessary supplementary material. I do not agree with the claim that the topics are not "practical," much less with the idea that they are too "advanced." The trouble is that they are inadequate in themselves. We need to supplement them with material

drawn from other sources. The minister's library might be made available It would be a good place for the League to acquire standard reference works, such as Bible dictionaries, encyclopedias, a good Church history, etc. *If we expect* good results from those who *lead, we must give them the tools with which to work* The Bible should, of course, be used, as *source* material We need to inform ourselves concerning the Bible teachings on the great questions of Christian faith and practice. Also, we should know the main outlines of Christian Church history, and especially something of our own denominational history. We should know what the Church is doing to fulfill the command of the Master, "Go ye into all the world." The Luther League Topics provide the basis for all of this. It might be well if they were more detailed and systematic. But let us take them as they are and follow them faithfully.

We are now ready for the question, How are we to use these topics to best advantage? Fortunately, perhaps, there is no *one* way. Each society, each individual leader, in fact, must experiment and learn what will and what will not work. We can, however, lay down certain broad principles which should underlie our practice First of all, we should aim to secure active participation on the part of all. Experience counts here as elsewhere, and it is essential that all should acquire experience in leading. The best method of securing equal distribution is to make out a schedule three to six months in advance, have this printed and distributed, so that all may have ample time to prepare. No one so appointed should be excused because he feels unequal to the task. Where there are inexperienced or timid members in considerable numbers it might be well to appoint two leaders for each topic, one of them experienced. In this way the inexperienced individual becomes more efficient and gains confidence. Once he has led, he will feel capable when called upon to lead again.

A second principle we should observe is to be prepared on every topic. No leader can be successful without a following. Unless we study the topic, we cannot appreciate the leader's discussion, much less are we able intelligently to take part in discussion. Nine times out of ten an unsuccessful topic is due, not to the subject matter nor yet to the leader, but to the other members who come without preparation or enthusiasm. Can we expect to get much out of the topic when we put so little into it?

I have already suggested a third principle, namely, that there should be free discussion and general participation at each meeting. The method of giving out "lead" questions is a good one, *provided* they are given out a week ahead of time instead of fifteen minutes. Let the members volunteer to give discussions on points which impressed them or on questions which may have suggested themselves. After all has been said, it is up to the leader to summarize the conclusions reached in the discussion.

At this point I feel that it is necessary to meet an objection, and as this involves a fourth and final principle, I present it herewith. Are we not treading on dangerous ground in thus expressing mere opinions on spiritual questions? Are we not to be guided solely by the Word of God? These questions demand that we define our purpose. The discussion is in no sense to give opportunity for mere *theorizing,* which is not only dangerous but futile; it is *rather* to discover and understand the truth, and to relate it to our problems and life. Therefore we should be careful not to drift in our discussions, but to limit ourselves to the subject in hand, and to keep always in mind the purpose of the discussion, namely, to get at the truth as revealed in God's Word and Christian experience.

My conclusion, then, with reference to the question, How are we to make the devotional meeting successful? is that it rests with us. The causes for our failures should not be sought in the subject matter; let us rather make an honest self-analysis. Nothing worth while is gained without effort. It will demand something in the way of time and study if we are to have successful devotional meetings. But we should give ourselves gladly to the work. Again, I repeat my fundamental proposition: That without a healthy devotional life no League has any justification for continued existence.

Let us also remember the President's recommendation: That we set ourselves a definite task in the Church, outside the meetings. Our missionary topics will present the needs of the world to us. Let us find something to do in the local church. Can the pastor use us? Let us volunteer for service. If we do these things we may rest assured that He who gives the increase will bless our efforts. May the Luther League grow and wield an ever-widening influence in the cause of Christ's Kingdom.

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THE REASON

By Arthur Wallace Peach

On every path of grief I walk
I find He went before;
So now I shall not fear to stand
And knock on death's hushed door!

Attendance

BY KEITH E. WEHNER

IT is my privilege to discuss with you the question of attendance in your respective Luther Leagues. Perhaps many of you will disagree with some of the things I say, others will doubt the practical value of these suggestions, and perhaps some few will partially agree, but this is as it should be. If we may get some new ideas or hear some old ones in a way in which we had not thought of them before, then indeed shall we gain something. A sick man once went to the family physician with these words, "Doc, Im sick; no particular thing pains me, but I'm sick just the same. Some days I feel pretty good, but most of the time I'm hitting on two when I ought to be hitting on four." The doctor looked grave for a while and then with a wan smile answered, "John, I can't tell you anything specific which will help you. No one thing will help your health but a little trip and a change of climate will do the trick for you." Now in the average Luther League the attendance is sick—sometimes it is good but most of the time it is much poorer than it should be, just hitting on two. I do not profess to be a doctor for a sickly attendance, neither am I conceited enough to say this or that is the reason attendance is not as it should be, but I shall try to discuss some of the things which taken together will, I think, help a sickly attendance to grow strong.

Why do young people go to a ball game, a dance, or a show? They go because they feel that they will be missing a desirable thing if they stay away. You may hurl from the housetops criticisms upon the present generation, you may patiently plead with a young person about his duty and responsibility to his Church, but if he feels that the League hour can be more profitably spent some place else you will not find him at League. If the meetings do not seem worth while, if they drag and are a bore, if they do not aptly repay the Leaguer for coming out, then attendance will fall—and it should. It would be disregarding a law of human nature if it did not. Make the League hour a thing to look forward to, a thing desired—then and only then will the attendance be what it should. When a Leaguer feels that he is missing something worth while by staying away, you will find him at League. How will you make the meetings a desired object? This question cannot be answered in a word, but it is only accomplished by bringing into play all the old tried and new ways of conducting a meeting. And a properly conducted meeting cannot but be a pleasant hour to a Leaguer.

Merely coming to League, however, will not make attendance a thing worth striving for. Much has been both written and spoken about the advisability of giving League members a definite task to do, consequently to this I can add little. Suffice to say work is the one builder of any organization. How I can remember when with a glad heart I took the lines and drove daddy's team! I had something to do, responsibility was placed in my hands, that was the reason of my happiness. Some say, "Well, but it's hard to have something for every member to do." To these I say, it is not, if the League is doing anything worth while. The trouble with most of our Leagues is that we become self centered, we lose the broader outlook and forget that a Christian must be a worker for someone else beside self.

Suppose a League undertook to bend its energies toward helping some institution? What would be the result? I dare say that not one of the members would feel that there was nothing to do. Any organization no matter how great or how small will fail, its members will lose interest, it will dwindle away if it becomes centered in itself and does not have some worth while task toward which it may bend all its energies. I once belonged to a club—all we did was to visit each others' homes and dine. That organization is gone and forgotten. Give a League something worth while to do, and the members will take an active interest and good attendance will result. And let us not forget that nothing is worth while if someone besides ourselves does not profit thereby. What would result from such united effort? The members would be drawn closer together, learn the real value of co-operation and see the results of active Christian work for others. This cannot be passed over slightly—a spirit thus acquired is the greatest single asset a League can possess. Nothing is finer than the sight of a group of people with mutual understanding among themselves collectively and unitedly working toward a worth while end. This common understanding and spirit of good fellowship will not permit any Leaguer to feel a stranger and when Sunday evening rolls around he will want to be with those friends of his who share his interest in a worth while task and are really doing something. This spirit of good fellowship can

(*Continued on page 18*)

The Whole Boy—The Entire Girl

BY REV. CHARLES M. TEUFEL

IT has become a growing conviction of the Intermediate Work Committee of the Luther League of America that the work of and for the Intermediate is different. It is not merely a graded Luther League work. Neither is it merely an older Junior society nor a younger Senior society. In other words, it does not seek to do the same things Juniors do or Seniors do and applied merely to a different group. It cannot be said either that the Intermediate is being trained to become a Senior. The Intermediate exists as an Intermediate, and accordingly the work is bound to be applicable largely to Intermediates only.

What is further in our mind? Perhaps we will fail in our distinctiveness after all, but we hope to try to show it. Our aim is the four-fold expression of the Intermediate. Perhaps we mean only one expression, the spiritual, but manifesting itself in four ways, the devotional, the physical, the educational, the social. At any rate we wish to direct the life of the Intermediate in these directions, though always remembering that the spiritual is not only the basis for all the others, but all the others cannot have their fullest value without the spiritual connection.

We include the following outline to give an idea what the committee aims to have accomplished in Intermediate work:

A—Devotional or Spiritual.

I—Organizations of Boys with Girls, or Boys and Girls Separately.

II—The Meeting—a Weekly One.

1—Outlined program.

2—Stressing prayer, leading up to free prayer.

3—Memory work in scripture and hymns.

4—Offering with offertory.

5—Special topics: Presented; explained; supplemented from Hints to Leaders; applied.

6—Next meeting.

III—Relation to Other Groups.

1—The congregation or Church—to learn it.

2—Sunday School.

IV—Personal Devotions.

Essentially in its spiritual phase there is not much difference from the same in other age groups. Yet in its definiteness it has a special significance and particularly when it aims to influence the other expressions of the intermediate development.

B—Physical.

I—Health Culture.

1—Mind.

2—Diet.

3—Exercise.

4—First aid.

II—Games.

1—Team games.

2—Group games.

(a) Circle.

(b) Tag.

(c) Tug and throwing.

(d) Chasing.

(e) Trick.

III—Sports.

1—Track.

2—Swimming.

3—Hiking.

4—Camping.

C—Educational or Intellectual.

1—Individual thought encouraged.

2—Observation powers.

3—Reading.

4—Speaking and debate.

5—Business and organization.

6—Educational trips and talks.

D—Social and Social Service.

The term "Social Service" is one that we, Lutherans, rather dislike and the term "Inner Mission" may come nearer to what we wish, and rightly so for it does express the idea better. However, the word "Social" has come to have a definite meaning, which defines one's relation to society and this, too, is what we have in mind in using the word. The fellowship thought, however, inheres too, and is here recognized. The close connection with the service idea is sought to be emphasized by making it the "application" of the devotional topic.

I—Service.

1—In the local Church.

2—For the Church at large.

3—In the home.

4—For the "other fellow."

5—In the community.

6—Life work.

II—Fellowship or Sociability.

1—Home gatherings.

2—Church gatherings.

3—Parents and children occasions.

4—Out-of-door outings.

5—Inter-League Socials.

Suggested Procedures.

1—The organization of the Intermediate group, which covers the ages from 12-16, or 13-17, in charge of a superintendent.

2—Adopt the devotional or spiritual program first, and become as efficient as possible. Even after adopting other phases

of development, remember the fundamental relation this one as the "Hub" sustains.

3—Possibly next to be added, if the entire four-fold program is not deemed feasible at once, is the social development. This relates definitely to the service and fellowship expression, and is provided for as a natural consequence of living out the topics studied. Frequently under "Hints for Leaders" in the LUTHER LEAGUE REVIEW this connection is made and permits of a varied activity.

4—One by one take on all four expressions of the intermediate activity. It is not necessary to adopt with each form of expression *all* the steps under each outlined in the program. Carefully select, however, which ones to carry out first and as strength and knowledge permits any of the other items. For instance, if the educational or intellectual were chosen, an educational trip or talk occasionally could be planned for. Testing results of these would be wise.

5—If devotional meetings are held on Sundays likely another period during the week would be necessary for engaging in the others. This extra meeting is one to which Intermediates readily respond. If devotional meetings are held during the week periods for the others might follow.

6—The effective program depends upon one planned and scheduled in advance.

7—The problem of leadership may be more easily solved by appointing equipped individuals over each of the different departments of development.

8—The qualifications may often be developed by mere experience and resort to some aids in the interested line.

For the devotional or spiritual our LUTHER LEAGUE REVIEW with its page of hints for leaders provides the main material, although principles underlying this same expression anywhere would prove valuable. Junior and Senior pages afford assistance.

For the social and social service as stated before the "Hints for Leaders" will lend suggestion and guidance. Keeping in touch with the Church Boards, nearby Inner Mission agencies and institutions will aid. Hutchins on "Graded Social Service" is available. Books on socials are legion.

For the physical there is abundant material. The Christian Training Books of the Y. M. C. A., "Pioneers" and "Comrades," with the manual for leaders, Boy Scout, Girl Scout physical manuals, Health Culture courses mostly sound, are among these. "How to Live," from Funk & Wagnalls is a one-volume that speaks volumes. Walter Camp's latest is good.

For the educational or intellectual any of the foregoing references would provide directions, but the items of this program as adopted would suggest for themselves. For instance, "business" and rules of order arise in mind.

Possible Objections.—The program is too complicated. Perhaps so if the whole thing is attempted at once in all its details. If the principle is accepted at first, the adjustment ought to follow.

It means another organization. Perhaps it does, though not necessarily. It might become the program of the Sunday School Intermediate department and if contact were desired with the Intermediate movement application for membership could be made in the name of the Sunday School department. However, movements outside the Church are making their appeals to those of Intermediate age along these forms of activity and expression, while providing nothing definite for the spiritual nor functioning properly in the socal service direction. The Church is unhampered and can go all four directions and lengths.

The 1922 Topics.—The Topics for 1922 are an effort to apply this four-fold expression. The attempt is a deliberate one not only to teach the spiritual truths but to aid the Intermediate to make the most of himself or herself in the four-fold nature, conveniently so understood, and to see the spiritual relation to all of life's true interests. Automatically these topics ought to aid in the introduction and execution of the four-fold program. The topics are peculiar to the Intermediate, and the only special Intermediate topics in use among young people's societies.

The Whole Boy and the Entire Girl are worthy of our best thought and effort.

(The author of the foregoing, for the information of those interested, states that he has succeeded in adapting basketball to a room with low ceiling, otherwise deemed unfit for this game. Basketball equipment in every way can be used. Likewise the regular basketball rules with just two exceptions. These are that the baskets or goals must be mounted about four feet from the floor on a bankingboard or wall, standing in neutral zones about 7 x 12 feet in size. Within the space of these zones no baskets can be thrown and they represent the only necessary out-of-bounds of the floor. Where the room is rather small in size as well as ceilings low, three-player teams are advisable, and perhaps a ball the size of a soccer ball preferable. The game possesses all the attraction of regular basketball, which it really is, though we have named it "bucket ball" because first experiments began with buckets as goals.)

College Seniors, You Are an Opportunity

BY FRANCES MALTBY

NOW that your college work is almost ended, what are you going to do with such a background for service and such an opportunity as yourself?

You've acquired the habit of study. With plenty of human contact, and a very great deal of human interest, wouldn't you like to go on learning something new every day for two or three years? At the same time you could be applying your knowledge of psychology, sociology, physiology and bacteriology—all those "ologies" that make you desirable for the field of public health nursing.

The college woman who enters training is still a pioneer. Few are the nurses who have a college background, and high in the profession do they climb who have it. For you college graduates bring power of analysis, you have been taught to see visions and work confidently, persistently toward them.

Strides have been made by the nursing profession in the last ten years. You can put seven-leagued boots on it and make those strides still longer. It takes brains and courage to pioneer, but out of the experience comes depth and breadth, thrill of originating, satisfaction of accomplishment.

In college you absorb the ideas of others; after you leave college, if you do any sort of pioneer work, you assimilate those ideas accumulated in classroom and library in the process evolving your own—and a personality.

The course in a training school lasts at most three flying years, packed to the brim with usefulness and interest—human interest, yielding memories you would never part with. Graduates of an A1 accredited college, who have a B.S. degree or who have had a pre-hospital course, are given nine months' credit or more, according to what sciences they have had, and complete training in two years and three months, or less. And then a world of varied opportunity lies ahead.

Enter the best type of hospital training school, where you will be given developing experience, diversion, good quarters and living, lectures, uniforms, and in some cases $8 or more a month for textbooks, uniforms and incidentals.

Training schools differ in type, and a girl must choose the sort suited to her future aims. The Council for Nursing Education of Southeastern Pennsylvania, 221 South Eighteenth street, Philadelphia, Pa., will gladly give you information.

The most advanced training schools are interested in giving you back to the world well equipped for service; though the life of service begins the moment you enter training.

In caring for the sick during your training you may acquire an understanding heart, without which the most intellectual will fall short of making her greatest contribution.

To the college-bred nurse executive positions are open, the mission field makes especial appeal, while the field of public health with its vision of a stronger race for the future, its prevention of disease, is the most modern. Something like 85 per cent. of us are physically below par. The public health nurse is reducing that appalling figure. But we need 50,000 of her and have only 10,000.

This Nurse Who Keeps People Well is a vital, constructive part of community life, teaching health, an educator above all else. Into the homes of ignorant, expectant mothers she goes to tell them the care of themselves that will give the expected guest the chance of a fair start in life. And later she gives care and instruction to mother and child.

Heartily loved in the schools, she is regarded as some sort of good fairy, and no wonder, for it's miracles that she performs. The joys of toothbrush drills and health crusades are made known to the children, and with her introduction of hot lunches into the school there is a marked improvement in scholarship. Little children backward in study and half-hearted in play because of adenoids and infected tonsils are transformed, after co-operation between parents and nurse in securing treatment.

Boy Scouts become ardent in their endeavor to clean the town under the leadership of the Nurse Who Keeps People Well, and in so doing learn civic pride. Her lessons in home hygiene and care of the sick give viewpoint to high school girls and women, helping to improve the community from the inside out.

Wouldn't you like to be such a force and light in a community, or a director of such forces of other public health nurses? If you would give yourself the opportunity of pioneering the nursing profession hopes, you will give it the opportunity of yourself.

You are your own opportunity. What are you going to do with it?

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"I wouldn't take that fellow on our football team. He's a chronic grouch."

"But what we want is a good kicker."—*Boston Transcript.*

The Lord's Supper

(Reprinted from the Lutheran Quarterly)

THE Lord's Supper is such an important doctrine and so intimately interwoven with the Passion of Christ, that it deserves special consideration in the lesson's outline and development. It is this thought that suggests the divergence from the ordinary method of treatment. Let us, then, consider it under the three heads—History, Doctrine, Usage.

History.

The history of the Lord's Supper is a brief one—its historic place as well as its historic significance. There is a peculiar fact with respect to it that merits a passing notice. The Passover Feast is not a part of the Mosaic ordinances and ceremonies; it antedates these; and, in some sense, it is fundamental to these. Jesus was not a priest after the order of Aaron; He was a priest after the order of Melchizedek—living before Aaron's time. In like manner, the Passover was not a sacrifice after the order of the Levitical rites and ceremonies, but dates back to that last night in Egypt. Three things entered into it: There was the memorial of the past, the celebration of the present, and the anticipation of the future. And these three things enter into the Holy Sacrament of the Body and Blood of Christ. Our Saviour said: "Do this in remembrance of Me." The Holy Supper, therefore, is a memorial of the past. It is a Feast of Love in which Christ is both the Master of the Feast and the Lamb of Sacrifice, as St. Paul so clearly indicates—"Christ our Passover is sacrificed for us; therefore let us keep the Feast." It is thus a blessed communion in the present. And it implies a glorious hope; for by it we do show the Lord's death till He come. As the Passover covered the whole period from the time of Moses till the time of Christ, so the Holy Supper covers the entire period from the First Advent of Christ till his Second Advent. The Passover, therefore, was a distinctive type of the Sacrament of the Body and Blood of Christ—the former being the shadow of which the latter is the substance. It is this fact which gives peculiar significance to the declaration of the Old Testament Scriptures that the Lord should raise up a prophet like unto Moses.

Doctrine.

The doctrine of the Lord's Supper is the dividing line between the three great bodies of believers in what we call "The Western Church": the Roman Catholic, the Evangelical Lutheran, and the Reformed—which embraces all other Protestant bodies. The Roman Catholic Church teaches the real presence of the Body and Blood of Christ by the change of substance. According to it, the bread is changed into the Body of Christ, the wine is changed into the Blood of Christ. This doctrine is known as Transubstantiation. The Reformed Churches make the bread and wine but symbols of the Body and Blood of Christ and vaguely speak of a spiritual presence. This implies the real absence of His Body and Blood in the Holy Sacrament. The Romish view eliminates the bread and wine and sees nothing but the Body and Blood of Christ; the Reformed doctrine eliminates the Body and Blood of Christ and leaves nothing but the bread and wine. According to the Lutheran doctrine, the bread remains bread, and the wine remains wine; but these elements become the means by which is communicated the Body and Blood of Christ. The doctrine is known as the Real Presence. We designate it as "the real, true, and substantial presence." And while we define it as the presence of the Spiritual Body of Christ, we mean that it is the real Body of Christ in its glorified state. For, as Dr. Jacobs so tersely puts it: "The teachers of the Lutheran Church have always drawn a distinction between the presence of the Spiritual Body of Christ and the Spiritual presence of the Body of Christ." The former distinctly teaches the Real Presence; the latter distinctly implies the Real Absence! This real presence does not depend upon the faith of the communicant, but upon the Word and institution of Christ. The Scriptures furnish a parallel case. The presence of the Holy Spirit with the Word does not depend upon the faith of the one who reads it! The Holy Spirit is there, whether the man accepts it or rejects it. The presence of Christ in the Holy Supper is based upon the same principle. If Judas were present, as some suppose, he received just what the other disciples received; but he was an unworthy communicant and made himself "guilty of the Body and Blood of the Lord"—a fact so terribly demonstrated as soon as he left the Table. His damnation, therefore, was just. Luther had a sweet, simple way of illustrating the Real Presence. The use of the word "this," where Christ says, "This is My Body," he illustrates by the words of a mother as she points to a cradle and says, "This is my child!" No one can imagine that she meant the cradle was her child; but that her child was in and with the cradle! And that is what our Cate-

chism means where it states: "It is the Body and Blood of our Lord Jesus Christ, under the bread and wine." We accept the simple statment of Scripture, "This is My Body; this is My Blood"; we do not attempt to explain processes, as do the Romanists; we do not try to explain away Scriptural facts, as do the other Protestants.

Usage.

The outward usage of the Church may change with each changing age. The fundamental principle, however, abides, and nothing may be introduced that would in the least contradict or undermine it. The people stood at the First Passover; at the last one they reclined on couches. To stand was the proper posture for the first one; but in process of time standing was the attitude of the slave. And, as God's people were a free people, they introduced a change which told as plainly as words that they were in bondage to no man. The form changed more and more, with certain new elements to elaborate the service; but the spirit of the institution did not change, because it is the unchangeable part.

In the administration of the Lord's Supper, we do not gather around a table and recline as they did at that first feast. The prayer of consecration which Jesus used was different from the one we use. The entire ceremonial part is altogether different in our age. But the essential features are exactly the same. Church ceremonies, like creeds, are a growth. They start with a simple outline; they develop along churchly lines in perfect consonance with the Sacred Scriptures. And only when the human element enters and rules is there any departure from the spirit of the original rite.

At the time of the Reformation, the Church no longer looked to the Sacred Scriptures as the rule of faith and practice. And so the faith became false, and the practice corrupt. There was, in particular, the corrupt practice of not allowing the communicant to partake of the wine. It was known as the administration "in one kind." The Reformation restored the cup to the laity and administered the Sacrament "in both kinds"—the bread and the wine. There were also certain idolatrous features which, of course, would not bear the test of Scripture and were therefore eliminated from the service. The spirit of the Reformation, as Luther interpreted it, was to retain whatever could be used with good conscience and would not tend to abuse, even though there was no scriptural warrant for it. All such things lie within the sphere of "Christian liberty."

The conservative spirit should rule in the observance of this Sacred Feast. We should not drop a syllable or change a ceremonial act, unless its retention would do violence to the institution as Christ gave it. It is not safe to break with history except where history breaks with the Bible. In this age, when people look into the microscope more than they do into the development of a churchly practice, with the whole body of Scripture to support it, there has been introduced a new form of administration, known as the "individual cup"—a practice that is not of Lutheran but of Reformed origin. And back of it lies the Reformed doctrine. The argument is that if Jesus had lived in our times, with the result of science to control His practice, He would no doubt adopt the practice of the times that would subject us the least to the deadly microbe. And herein the fallacy lies. It is based upon that sentence of Scripture, "He emptied Himself"! And then comes the unwarranted inference that, like common mortals, Jesus was subject to the limitations of His time—he didn't know the higher mathematics; He was ignorant of the modern sciences, and the like. He is thus put in the class of Confucius, Buddha, Mohammed, and other sages of ancient date. It is this subtle distinction between the human and the divine, so as to sever the divine from all human acts, and the human from all the divine acts, that lies at the root of this modern practice. The Lutheran doctrine makes the Person one, so that in all things the whole Christ thinks and acts. He Who made man knew what was in man; and just as certainly He Who made the microbe knew what was in the microbe! It is therefore a question between the critics and the disciples of Christ. And the critics have won the case; they have put the impress of their critical studies upon the Church's practice; and the Church thus bows to their superior knowledge as over against the evident institution of Christ, and the uniform practice of the Church for eighteen centuries. And as to cleanly habits, the man who would be cleaner than Christ has a mistaken idea of what true cleanliness consists. It is not the practice, therefore, so much as the destructive criticism which lies back of the practice, that comes under the condemnation of Scripture. It is the entering wedge by which a great spiritual privilege is turned into a mere human feast. And it is those who deny the real presence of the Body and Blood of Christ, but see only the real presence of the microbe, who instituted the change and clamor for it.

Lesson Sidelights.

It seems but proper that this lesson should have a special brief meditation on the Communion service—our preparation for it, our

attitude toward it, our blessing through it.

1. Before we commune, our prayer should be: "Create in me a clean heart, O God, and renew a right spirit within me." Our hearts are so impure, so full of unnholy desires, that the thought of approaching the Lord's Table makes us the more deeply sensitive to the sinfulness of our state. Out of the heart are the issues of life; and we should earnestly long that God would cleanse its most inmost source. Our spirits are so perverse; we feel the need that they should be made right. A clean heart, a right spirit; we surely need these as we are about to come to the Feast of Love. And if the answer to this prayer could be written deeper and deeper in our hearts every time we approach the Lord's Table, what a beautiful ascent there would be to our Christian life! Shall we not strive for it?

2. While we commune, our prayer should be, "Cast me not away from Thy presence." We trust God's grace to cleanse our hearts and renew our spirits. And yet we are conscious of our unworthiness to stand in His holy presence. As we kneel before the altar, our prayer should be that God would so fill our hearts with assurance as to what He imparts, that we may be worthy guests at His table and not be cast away from His presence because we do not believe His promise. And our trust should rest, not upon ourselves, but upon the comforting fact that whoso eateth of this bread and drinketh of this cup dwelleth in Christ and Christ in him, and hath eternal life.

3. After we commune, our prayer should be, "Take not Thy Holy Spirit from me." It is so easy to forget the mercies of God. And so often men turn from their highest religious privileges to the keenest temptations that could possibly beset their lives. It was just after His baptism that Satan met Jesus with his tempting snare. And when we leave the House of God, the evil one is waiting at the door to destroy every wholesome influence that we received from the service. What we need, at all such times, is the presence and power of the Holy Spirit to shield us from Satan's might.

Take this thought, then, and cherish it. Before you approach the alter to commune, let your prayer be, "Create in me a clean heart, O God, and renew a right spirit within me." As you stand, or kneel, at the altar, let your prayer be, "Cast me not away from Thy presence." ' After you leave the altar, let your prayer be, "Take not Thy holy Spirit from me."

VOLTAIRE A POOR PROPHET

"Voltaire, the French skeptic, in the latter part of the eighteenth century in a series of brilliant essays attacked the Roman Catholic Church in particular and Christianity in general. In these essays, which were written at Geneva in Switzerland, he predicted that before the nineteenth century was far advanced the Bible would be entirely discarded by thoughtful persons and it would be looked upon only as a curious relic of an early superstition. However, the very room in which Voltaire wrote this prediction is now a repository of the British and Foreign Bible Society, and from it tens of thousands of Bibles are distributed every year.

A SURE-FIVE LEAGUE

1. An enthusiastic, self-charging devotional meeting for young people on every Sunday evening led by members, definitely prepared.

2. A social and recreational program that seeks to meet the *unmet* needs of its membership and community.

3. An annual study (coaching) class for each working committee to consider its relation to and responsibility for the establishment of the kingdom of God on this earth, and to provide a concrete program for district and local League presentation.

4. A constant contact through THE LUTHER LEAGUE REVIEW and a working alliance through the Central Office with the Luther League of America.

5. A liaison with the local church as an integral part rather than as a young people's substitute or even auxiliary organization.

ANOTHER LUTHERAN LANDMARK ABOUT TO DISAPPEAR

The building of a great bridge across the Delaware from Philadelphia to Camden will mean the disappearance of a Lutheran landmark which has the unique distinction of housing the first English Lutheran congregation in the world. It is there where the many-tongued Lutheran Church established its first claim to be an English-speaking Church also. Through the efforts of Gen. Peter Muhlenberg, an agitation for a third pastor of Zion's-St. Michael's Church who should minister in English was started which in 1806 resulted in the organization of St. John's. All who know the history of St. John's will deeply regret to see its church building demolished.—*The Lutheran.*

The Episcopal Recorder says editorially: "The Lutheran Church has not only grown more rapidly than any other Church in the United States, but bids fair to hold that position in the future. The reason of this is to be found in the fact that this Church has a gift of tongues, and preaches the Gospel in fourteen different languages."

General Secretary's Letter

DEAR LUTHER LEAGUERS:

The cards for the gathering of the 1922 statistics have been sent out. It is very important that we have an accurate report for the Convention, so please help make this possible by returning them promptly. North Carolina has the honor of being the first to send complete returns.

Bills have been sent out for the 1922 dues. Nebraska and Virginia have already paid them in full.

Six of the ten thousand dollars subscribed at Fort Wayne have been paid. Please hurry along the balance. We want to report it all paid at the Convention.

Leaflets of letter insert size have been prepared describing the books in the 1922 Reading Courses. Officials can have the same in quantities for mailing purposes by applying to this office.

So many are writing to this office inquiring the price of "A Noble Army," the book used in connection with the missionary topic. It is 40 cents in paper and 65 cents in cloth.

Some of our Leaguers seem to be under the impression that there is a club rate for the REVIEW. There is not, as we cannot afford it. The price is 75 cents straight.

The Lutheran Bureau informs us that the Campaign for European Relief will be continued for a while. If your society has not made a contribution there is yet time and much need.

With the coming of the month of March there also comes the beginning of the most sacred season of the Church Year, namely, the season of Lent. For this reason we have omitted the social page from this issue. There will be no need for it. We are Lutherans.

Let us during this Lenten season, in addition to our self-examination and spiritual discipline, turn our attention to the need of extending Christ's Kingdom in the lives of others. Within our bounds are hundreds, most of them baptized, many of them confirmed, who have drifted away from the Church. They are in our homes or among our acquaintances. Make the Lenten season a time of special prayer and effort for the indifferent and irreligious. Endeavor to bring them to the Church's services and within the sphere of religious influence. Make your effort a persistent and continuous one. God will surely bless both you and them. Let this Lent prove to be forty steps in the Divine Life.

"Less, less of self each day;
Less of the world and sin;
More of Thy Son, I pray,
More of Thyself within."

Yours very truly,
HARRY HODGES.

ATTENDANCE

(*Continued from page 11*)

also be aided by a League social once in a while as well as any similar plan which will draw the young people together and engenders good feeling and co-operation among them. It is these three things—meetings which are a pleasure to attend, work for the individual as well as the League as a whole, and a proper spirit of good fellowship among the members which, I think, will make attendance in our Leagues what it should be. Of the artificial ways of securing attendance the one upon which most stress is laid is the plan of dividing the League in two sections and carrying on a contest the loser of which treats the other side. You all know of similar plans. These to my mind while they may increase the attendance for a time are superficial and do not offer a means of continuous good attendance since if they are employed too often the interest in them is lost. You cannot make a brass ring look like a gold one for long. Last but most important is the thought that a League waxes and wanes according to its trust in God and the way it lives up to and practices the teachings of Christ both individually and as an organization.

—

THE IDEAL MAN

(*Continued from page 8*)

up the character of Jesus as Paul saw it. If this estimate is correct then Jesus was an absolutely unselfish man. If He made a complete sacrifice of Himself, then His character stands unique in the world. Christ had a self like other men and might have made that the end of all His work. In fact the temptations show that the devil suggested this very thing to Him. But He put all thought of self behind Him and went to His work with absolute self-denial. His coming to earth was a sacrifice and His death was a supreme sacrifice. The self-sacrifice of Jesus is an example and inspiration to us all. It has made men glorify Jesus as the ideal man.

"In the beauty of the lilies,
Christ was born across the sea
With a glory in His bosom,
That transfigures you and me.
As He died to make men holy,
Let us die to make men free."

HARRY HODGES, Editor, Philadelphia, Pa., with Rev. J. S. Albert, Rev. C. M. Teufel, Miss Brenda Mehlhouse, as special associates. Send all articles, communications and news items to 427 Drexel Bldg., Philadelphia, Pa.

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Editorial

THE LENTEN SUNDAYS

It may be of interest to our Leaguers to have a word of explanation concerning the names of the six Sundays in Lent. In the Common Service Book is found a Latin word after the title, "First Sunday in Lent," and so throughout the season. Frequently these Latin names are used for convenience in describing the weekdays in Lent, as one would say, "Monday after Invocavit" or "Tuesday after Oculi." The explanation lies in two facts: First, that the Introit is the real beginning of the service and announces the special thought of the day. We enter upon our worship at this point. The Confession and Declaration of Grace are the preparation for this entrance, a fact indicated in our use of the liturgy by the pastor's approach to the altar, and by the singing of the Introit by the choristers as heralds with the congregation's joyous response in the Gloria Patri, which every one should sing.

The second fact is that in the ancient Church the whole liturgy was read in Latin. The name in each Sunday in Lent was given by the first word of the Introit. Look in your Common Service Book, and if you have learned to read Latin, even a little, you will see clearly the meaning of the name of the Sunday. This may suggest to us the high significance of the Introit in our worship, and the fact that we are in living connection with the worship of the Church through long centuries in the past.

THE LENTEN SEASON

Lent is the season of the Christian year in which the Church, from a very early time, has called upon its members to bear upon their hearts the story of our Lord's great suffering for us, and to walk with Him, as He went up to Jerusalem to be betrayed, and condemned, and delivered up to die. Such a loving, trustful fellowship with Jesus in His passion cannot fail to deepen within us our sorrow for sin, and our desire to be delivered from it. And only as we do feel the awfulness of the sin of ours which fastened our Saviour to the Cross can we rejoice in the deliverance which He wrought out for us. The observance of Lent grew out of the feeling that for the proper appreciation of Easter (which was kept as a festival from Apostolic times), a special preparation was necessary. And after trial of a shorter period the preparatory season was finally fixed as the six weeks preceding the festival of the Resurrection. For the truly joyful Easter we must go through the sadness of a true Lent, just as for the true joy of forgiveness and victory over sin to be felt we must pass through the experience of a true repentance, with its deep contrition for sin.

Shall we not spend much time in this Lenten season with our Bibles in our hands, while we read the sad and tender story of what our Saviour bore that our burden might be removed? And shall we not turn from every sin and self-indulgence and seek to testify in some actual self-denials for His sake our gratitude and love to Him? And shall we not, rising thus into a higher Christian life, continue ever after to walk with Jesus in closer fellowship and more devoted service?

FIVE MARKS OF A LEAGUER

1. He is consciously and conscientiously a Christian.

2. He communes with God, regularly and naturally.

3. He knows what the Church is doing in the world and contributes to its support with money and effort.

4. He is a good advertisement of the League to those who meet him daily.

5. He is a member of a working committee in his local League.

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

HISTORY OF THE BALTIMORE CENTRAL FOR THE YEAR 1921

By Irma E. Hodes, Historian.

The year 1921 opened for the Luther League Central on January 11, when the annual meeting was held at Grace Church. We assembled in the main auditorium for the devotional and business part of the meeting. We were privileged to have with us Mr. Harry Hodges, Executive Secretary of the Luther League of America, who led the devotional exercises. Later he brought greetings and a request from the Luther League of America. Since it has been made the official young people's organization of the United Lutheran Church, the plan is to organize according to synods instead of states, and Mr. Hodges asked that we join with the Washington Central in forming a Luther League of the Maryland Synod. After some discussion, the president appointed a committee to consider his proposition, and make arrangements for carrying it out. The annual election of officers resulted in the re-election of all the old officers, with the exception of the pastoral advisor and the historian. At this meeting, as well as at all the other meetings during the year, a period of time was set apart for prayer for those of our number representing us on the foreign mission field. At the close of the business session we adjourned to the Sunday School room for a social hour planned by the young folks of Grace Church. We had a jolly time playing games, which included a pillow case race and a spelling match, in which human letters were used. For our refreshment they provided "hot dogs" and coffee.

On Tuesday evening, February 1st, a Workers' Conference was held in St. Mark's Church. There were twenty-nine present, representing ten churches. Each society was asked to report on the following questions:

1. What rating would you give your society as to the promptness with which you open your meetings?
2. How many of your members attend regularly and what percentage is it of the enrollment?
3. How many are actively engaged in partaking of the general work of the society in an honest effort to push forward?
4. In what definite missionary activities are you interested?
5. How many of your members lead in public prayer; what per cent. of your enrollment?
6. What plan do you follow for getting new members?
7. Have you a real good reason for existing?
8. Will you let us know where the Central can render any assistance?

The discussion of these questions brought out many helpful suggestions of methods which had been successfully used by the different societies. At the close of the evening cocoa and cakes were served.

The second regular meeting of the year was held on March 8th, at Third Church, and took the form of a model devotional meeting. All of the necessary business was conducted first. The subject was "The Missionary Message of the Bible," based on the book "The Bible and Missions." Mr. Distler led the meeting. He gave a general introduction to the subject, and then ten members gave three-minute talks on the missionary message of each division of the Bible. There was a period of sentence prayers, and some very effective special music. It was a meeting we might well take as a model in all of our societies, except for one thing—this meeting lasted nearly two hours. If we had meetings of that length on Sunday evenings, our pastors would have to adjourn evening services!

The May meeting was held in St. Mark's Church. It was really a Lutheran mass meeting under the auspices of the Central, to celebrate the 400th anniversary of the Diet at Worms. For this reason our regular business session was omitted. A choir from the Motherhouse led the singing and furnished special music. Dr. George W. Sandt, Editor-in-Chief of "The Lutheran," was the speaker. His address was most interesting, and the attendance was gratifying.

The annual excursion was held on Saturday, June 18th, when we joined St. Mark's Sunday School in a trip to Tolchester on the steamer Emma Giles. It was thought that a larger number of the young people would be able to go on Saturday afternoon than any other day, and therefore the committee was disappointed when the returns showed that only 168 tickets had been used. However, those of us who did go enjoyed the trip immensely, for it was a beautiful day, and the boat was filled with friendly, congenial folks. And it was a profitable venture after all, for St. Mark's was very generous to us. Including the profit from some tickets which were paid for but not used, the proceeds amounted to about fifty dollars.

Although the Central had no authorized delegate to a Summer Conference, a number of its members attended the Summer Assembly at Gettysburg. This number included nearly all of the members of the missionary committee, and they gave us the benefit of their experience at the September meeting of the Central, held at Reformation, which was in their charge. In three short reports they gave an outline of the course of lectures, the missionary advantages, and the recreational features of the Assembly. Then we had the pleasure of hearing for ourselves one of those who had contributed to the Summer Assembly program—Mr. Inadomi, a young Japanese who is doing post graduate work at Mt. Airy Seminary and expects soon to return to Japan. He is a fascinating speaker, and his address was full of wit and humor; but it was not all fun. He made an earnest appeal for his country, and showed especially the need of a Theological Seminary for our Lutheran Mission in Japan.

The Central had some unusual advantages this fall. The first week in October we were invited to attend special services held each evening at St. Mark's Church. The speakers for these services were some of the most prominent men of our United Lutheran Church. And a number of our members took advantage of a course of Bible lectures by Dr. W. W. White, of the Bible Teachers' Training School in New York, which were held on the Monday evenings during October and November, beginning October 10th.

Tuesday evening, October 11th, was a truly red letter occasion, when a Workers' Conference Banquet was held. The young people of Reformation very willingly accepted the responsibility of being our hosts, under the leadership of Miss Anna Heller. The committee hoped for at least a hundred representatives, but hardly dared expect that many. Therefore they were delighted with an attendance of over 150. Each league was asked to send in the number of its representatives by the day before the banquet, but the committee realized that there would be some who would decide to come at the eleventh hour, so they prepared room for 145—more than they had heard from. But the number whose names were not in the pot was even greater than they allowed for, and as a result, a few had to wait for their suppers. It was a banquet well worth waiting for, too, as all who partook of it can testify. During supper, the room rang with songs and cheers—each society contributing one. This part of the program was arranged by Miss Edith Menkel, who also arranged for our entertainment during dessert, in the form of a very funny pantomime called Pokey-Hunt-Us, presented by the young folks who had taken part in it at Gettysburg. By the time the "curtain fell upon the scene," most of the audience were busy wiping away tears of laughter. After supper came the more serious part of the program. Our Vice-President, Miss Staib, was in charge. First came roll call, and Third Church headed the list with the largest delegation. Then speeches were called for from the presidents of all the societies, or some other officer if the president was not there. Sister Theodora welcomed us in the name of the Church of the Reformation, and expressed the regret of the pastor, Rev. Hoffman, who was unable to be present. Our treasurer, Miss Stegman, told us something of the state of our finances, and Mr. Distler, who had arrived late, said a few words of greeting. Then Miss Staib introduced the three main speakers of the evening—Dr. McDowell, who spoke on the importance of a program of Prayer; Sister Louise, of Bible

Study, and Dr. Clare, of Service. Before parting, we formed a great circle and sang "Blest be the tie that binds our hearts in Christian Love." The proceeds of the banquet, which amounted to approximately fifty dollars, were added to a fund being gathered by Miss Heller for Bibles for our schools in Japan. So our banquet, in addition to giving us a very pleasant and helpful evening, was even more far-reaching in its results.

On November 15th the final meeting of the year was held at First Church. One item of unusual importance was Dr. Byers' report on the progress of the Luther League of the Maryland Synod. He said that at the meeting of Synod in October a committee was appointed consisting of ten members—five ministers and five laymen—and that this committee planned to call a convention for organization. So the proposition made at the first meeting of the year seemed, at this last meeting, to be well on the road to realization. Since Baltimore was at this time in the midst of the Campaign for European Relief, it was fitting that our speaker should be Dr. Lauritz Larsen, president of the National Lutheran Council. He told us many interesting experiences of his tour of Europe as Commissioner from our United Lutheran Church, and of the great good that had been accomplished by our previous gifts—how they not only fed and clothed the people and rebuilt the church buildings, but much more than that, they brought new faith and hope to the church of Europe. He left with us the challenge of the unfinished task, and the call to join this great work with our thoughts, prayers, and gifts. And so our year closed with this vision of world-wide service.

PENNSYLVANIA

HARRISBURG

On January 1, at the regular meeting of the Luther League of Bethlehem Church, the newly elected officers and members of Committees were installed by the pastor, Rev. F. P. Jensen, who gave an inspiring and impressive talk on the duties of the respective offices.

PALMERTON

The Luther League of Holy Trinity Church, both Seniors and Intermediates, believes in practical congregational srvice. The Seniors packed the boxes of clothing for European Relief which were given on Christmas by the Bible School, and are planning to care for the small children during the service, so that parents may attend. The Intermediates have taken charge of the distribution of The Outlook, the parish paper, and are selling one hundred Church Year Books. Every League should have some definite work of this sort to carry on in the life of the congregation.

OHIO

FINDLAY

The Luther League of the First Lutheran Church, Findlay, has found some of the following methods very helpful:

Each leader has entire charge of arranging the program, securing speaker, essayist, special music. etc. The leader is also responsible for the securing of a leader for the next meeting. In this way instead of a committee, always seeking the same ones, different members are approached and more leaders easily secured.

A Surprise Committee is responsible for some unique or "different" feature for each meeting, with constantly new ways of presenting the Topics being introduced.

A "Question Box" into which questions are dropped by the members, and answered at the last meeting of each month by the pastor, has been found very helpful.

The Intermediate League is linked up with the Seniors by having two Seniors meet with them at each meeting, these Seniors serving in an advisory capacity for a month, and then new ones appointed.

ILLINOIS

The State League of Illinois is now issuing a bulletin, the first number appearing in December. We welcome this among the various League papers.

Luther Leagues at Freeport, Rockford and Harvard were received into the State League.

On November 27 Mr. and Mrs. S. T. Peterson visited the society at Freeport. Mr. Peterson took part in the meeting, reading a paper, while Mrs. Peterson, who is Chairman of the State Executive Committee, gave several readings at the social hour.

A like visit was paid to the C. E. Society of St. John's Church, Sterling, and they have since joined the State League.

A conference on Luther League work between Mrs. Peterson and the President of the Iowa League, Miss Evelyn Johnson, was very helpful, and Des Moines was boosted for the 1924 convention of the Luther League of America.

ANNUAL BANQUET DISTRICT LUTHER LEAGUE OF BUFFALO

The Luther League of Buffalo held its Annual Banquet on January 18th, 6.30 p. m., at St. John's Guild House, with Rev. G. Morris Smith presiding as toastmaster.

The Rev. Harold S. Miller of Brooklyn, President of the New York State Luther League, left with all Leaguers a very forceful message which will be an inspiration for them to carry on their League work.

The enthusiasm manifested after Reverend Miller's address promises to the Buffalo District a future of prosperity. Keen interest was displayed by the Leaguers regarding Reverend Miller's talk on the New York State Luther League Convention at Albany, and Buffalo will be represented by a fine delegation.

At 8.45 p. m., directly following the banquet, Rev. Herbert L. Siegner, President of the Buffalo District Luther League, presided at the business session.

Rev. Herman Miller, Chairman of Committee to raise necessary funds to purchase an automobile for Reverend Wohlters, Missionary to India, reported that all the leagues in the district were keenly interested in this undertaking, and as a result was glad to report that enough money had been forthcoming to purchase a Ford Sedan, and still have a little left for gasoline.

The Treasurer reported that the Buffalo District was now clear of all debts.

The following officers were elected for the year 1922: Erwin W. Dillemuth, President; Walter J. Hutman, Vice-President; Margaret L. Boehner, Recording Secretary; Cecelia M. E. Willer, Corresponding Secretary; Alice H. Albing, Treasurer.

Rev. H. S. Miller installed the incoming officers.

The spirit of good-fellowship existing at this session promises for the Buffalo District a renewed life.

MICHIGAN

FLINT

The young people of Trinity Church have organized a Luther League which meets regularly Sunday evenings for a devotional service, using the Luther League Topics. They also hold a monthly business and social meeting. At the next convention of the Luther League of America they will affiliate with the official young people's organization.

NEBRASKA

ALLEN

The Luther League, recently organized under the able direction of Mr. A. J. Beil of Fremont, the State Luther League President, is going forward with the work. The enrollment and attendance are both very satisfactory for so new an organization. We have had four regular meetings with an average attendance of twenty.

FREMONT

The Junior Luther League, being twenty-three strong, are making great progress in their new organization. This meeting is held every Sunday afternoon from 2.30 to 3.30 o'clock.

They have voted on and are carrying out the following system for a combined membership drive and a social dealing. In response to roll call each member is to answer with a verse from the Bible. This counts five points to one of two sides which were chosen at the beginning, called "The Reds" and "The Blues." If one of these members fails to appear or answer, five points are deducted from their total. When a member brings a visitor for three succeeding meetings, this will count ten points to that side. This will last until two months has expired, then the points will be added up which will mean for the side with the least number of points to forfeit the material for a party.

NORTH CAROLINA

STATESVILLE

The Luther League of Statesville in the past year raised approximately $175, $80 of which went into a Special Fund for the new church now being built. The League holds interesting meetings, and much larger work will be planned when the church is finished.

Hints for Senior Leaders

BY REV. J. S. ALBERT

If I Were Leader: I would distribute the questions on the topics as found in the Topics Booklet to different members, so that they would be able to answer more fully and more intelligently, one question to each member. I would also give out the questions to the Bible Readings, for it is impossible to have these answered on the spur of the moment, as they require the study of the Scriptures. I would have one member read the Scripture text, another deliver the prayer, so as to give opportunity to all to participate in the meeting. I would have prepared, for preliminary presentation of the topic, a short paper or address, having secured my information from the Young People's Page in *The Lutheran* and from THE LUTHER LEAGUE REVIEW.

TOPIC FOR APRIL 2.

Use hymns on "The Word." Collect 100 in the Common Service Book is very appropriate. Any part of Psalm 119 could be used for responsive reading. The leader should remember that this topic fits in nicely with the preceding ones during Lent; that it is impossible to have "Better Home Life," or "Good Habits," or "Follow Christ Right," or "Be a Modern Apostle" unless we know God's Word, and have experienced it in our lives. That we do not have God's Word as we should is due to lack of proper and methodical reading of the Bible. We have read the Bible more frequently in a slipshod irreverent manner, or we haven't read it at all. We have read the Bible after some fashion, but the topic stresses "Better Bible Reading."

Points to be emphasized in the meeting should be:

1. That we should *make time* for Bible reading.

2. That we should look to the Holy Spirit for guidance and teaching.

3. That we should have a set of methods of reading the Bible, i. e., reading the Bible through in one year; reading the Bible through by books; reading the Bible by using words as faith, hope, love, truth, etc., as the basis of our reading. Some members might be able to suggest other plans.

4. That we should read the Bible *prayerfully* and devotionally, i. e., read the Bible to get out of it lessons for ourselves and not for others.

Close the meeting by having each member give his favorite passage of Scripture or book of the Bible.

TOPIC FOR APRIL 9.

Use hymns appropriate to Palm Sunday, also on "the Kingdom of Christ." Twenty-fourth Psalm appropriate for this day. Special music, "The Palms," "Jerusalem," "Lift Up Your Heads," could be used in the meeting.

Having become Better Bible Readers, and having appropriated the messages for ourselves, we are much the better prepared to realize the import of the "Master's Invitation." We more readily realize why His invitation is not accepted—(1) business, (2) social life. Why Jesus is not King and Lord of all. We will also learn that Jesus may become King of (1) the unfortunate, the sick in body, but healed in soul; (2) the outcasts and dregs of society. We will also learn the *Final Result* of those who spurn the Master's Invitation. Will we not make Jesus King?

TOPIC FOR APRIL 16 (EASTER)

Sing many of the grand, joyous hymns of Easter. "This is the day which the Lord hath made, we will *be glad* and *rejoice* in it." Use Psalm 118. The Scripture lessons could be read by three members. Free Prayer or Collect for Easter Day could be used. Special Easter music—solo or quartet or special chorus. Presentation of Topic by leader.

Have two members write papers on (1) The Requirements for Earthly Citizenship as emphasized by civil law; (2) The Requirements for Heavenly Citizenship. The leader might bring out the relationship of the doctrine of the Resurrection, I Peter 1:3-5, with reference to worldly and heavenly citizenships.

Special questions might be asked with respect to the following points emphasized by the Scripture passages:

1. How does transformation of character affect citizenship?

2. What is the service expected of those who are members of (1) an earthly kingdom? (2) of the Heavenly Kingdom?

3. What should be the goal toward which we should strive?

4. What is our incorruptible inheritance as heavenly citizens?

TOPIC FOR APRIL 23.

Hymns on "Faith" and "The Christian Life." Use Psalm 91. Prayer, "Lord, increase our faith."

The leader would do well to present in this topic the difficulties presented by the people in their refusal to go in and possess the land, e. g., (1) lack of confidence, (2) fearfulness, (3) lack of proper spirit that makes for success, (4) lack of self-reliance, (5) lack of faith in God. And

(*Continued on page 26*)

Senior League Topics

Fifth Sunday in Lent. April 2, 1922.

BETTER BIBLE READING

Deut. 6:1-9.

(Rev. D. B. Smith, D.D.)

DAILY BIBLE READINGS.

Monday—Deut. 30:11-20.
Tuesday—Deut. 31:24-29.
Wednesday—II Kings 22:1-23:25.
Thursday—Ezra 8.
Friday—John 5:30-47.
Saturday—II Tim. 3:14-17.

Bible reading is our richest privilege for it gives us a first-hand report of God's revelation; this revelation is fundamental to true religion and must be familiarly employed by all worthy Christians. Two beneficial results follow using this privilege: one is protection; the other is power. Protection against spiritual laziness, and against being victimized by Satan. The only weapon that scares Satan is the Bible, the sword of the Spirit, when used by one who knows it. With this weapon Christ defeated Satan. The power shows itself as a stimulation for spiritual growth and as a dynamic for service. To amount to much the Christian must both grow and serve.

Three things interfere with Bible reading unto profit. They are pride, prejudice, and peculiarities. Pride declares superiority to the Bible's admonitions and advice; prejudice loves something else better, or scorns the Bible as puerile; peculiarities are the inexplicable excuses people give for neglecting the Bible, although they manage to read a lot of other things. He is a peculiar Christian who spends more time on his Sunday paper than on his Bible, or on his morning paper than on his devotions. She is a peculiar one who reads a book, or more, a week, but never reads a whole book of the Bible, not even Philemon, Jude, or III John. It is peculiar when the stress of saving money absorbs so much time and energy that the Christian has no time or strength left for saving men. Strange how much these peculiar people pretend along religious lines!

For better Bible reading there must be recognition of the motives and of the methods involved. Unless the motive be worthy the pull toward a better reading will be weak; if the method is slip-shod, chance, thoughtless, mechanical, the improvement in Bible reading will be negligible.

I. THE MOTIVE FOR BETTER BIBLE READING.

1. *To Obey God.*—There is a sense of duty to God in the matter of reading His word. We assume that we know Him and love Him and that we believe that the Bible is His word. It is only decency, common courtesy, to put it on no more vital basis, to read His word carefully and frequently, just because He has asked and expects us to read the Bible.

2. *To Conform.*—Others are doing it not by external compulsion, but because they need just what it gives, and because the inherent requisites of religious life demand constant touch with the mind and heart of God. We do not see God, but we feel and know His presence and power when we get the expression of His love through His word. Millions have been taught by others to read the Bible. It is enough for us to know this; then we will want to conform and read it, too.

3. *The Enjoyment.*—Scarcely any ideal worthy the name does not have a place in the Bible. Every type of pleasing literature is there. Every phase of human experience is touched on there, some for reproval, some for approval. By use, the longer the more, we find intense pleasure in Bible reading. It has a cheer on its pages that fascinates. It brings a joy through its words that fits daily living, and anticipates heavenly privileges.

4. *To Grow Spiritually.*—The people who think want to become spiritually strong and healthy. This is natural, and all men are seeking, at some time in life, to seize a course that assures spiritual stability. God has put in His word the essentials for a spiritual life. The deeply spiritual whose influence is uplifting get that way through faithful reading of God's word.

5. *To Be Equipped for Christian Service.*—Assume being a Christian; it follows that the absorbing ambition is to serve under Christ. A holier aim than this is unknown. But to serve well, to reach the goal strong, to gather fruit abundantly, proper equipment is demanded. How can Ephesians 6:10-20 be effectual for any Christian unless he be a Bible reader?

6. *To Preserve Spiritual Strength and Health.*—The two must go together or endurance is short. Strong in the Lord, only when we know the Lord's will as given in His word. Faithful unto the end, only when we know His word and keep it. No Christian can long deserve being called Christian who forgets, or neglects to read his Bible.

II. SOME METHODS FOR BETTER BIBLE READING.

1. *Read Aloud.*—Hearing your own voice speaking God's words after Him fastens their meaning to you. Find a time to read aloud to yourself. Read to others for as they get God's word from your lips your love for that word grows. Read with others for the exchange of voices speaking the holy words adds to their impressiveness.

2. *Read Regularly.*—The first thing in the morning is the best plan, but have a definite time each day for Bible reading. Regular practice in this will make your Bible reading better. Read a definite amount so as to avoid shortening the reading period. Read the Bible by chapters, by paragraphs, by books. Read it by topics, using a topical text book as a guide. Give a month to reading about God's love; another to sin; another to atonement, etc.

3. *Read Prayerfully and Reverently.*—It is God's word and His Spirit must guide you in getting its meaning; then approach your reading with prayer. It is a holy, sacred word, and the serious privilege is yours of coming into the very presence of Almighty God, your loving Heavenly Father. Thinking of yourself, how can you come to His word except in deep reverence? When coming thus you will be in frame of mind and heart to receive the Bible's truth.

4. *Read Intelligently.*—Know the meaning of the words used, and know how to pronounce them correctly. This suggests having a small dictionary at hand to help you know the meaning of the English words, a brief Bible dictionary to explain meanings, and a one volume commentary where the texts are explained. You say this takes too much time? But, better Bible reading, if worthy of having, justifies going slowly and surely.

5. *Read Definitely,* to get its stories that you may know the Bible men and women, as real folks with whom God wrought; to get its history that the great movements of the past connected with divine Revelation leading up to the gift of Christ may have greater meaning than a bit of dry record; to get its poetry that the basis for all hymnology that is worth while may be learned and loved by you; to get its prophecy that the mastering blessings you enjoy now may be linked up with the marvelous promises of God from the beginning; to get its truth that your mind may be satisfied, your heart quieted and your soul quickened. Spasmodic reading will do none of these. Then, read definitely.

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Palm Sunday. April 9, 1922.

THE MASTER'S INVITATION

Luke 14:16-24

(Rev. Henry J. Moehling, Jr.)

DAILY BIBLE READINGS.

Monday—Matt. 22:1-14.
Tuesday—2 Tim. 1:7-10.
Wednesday—Romans 10:16-21.
Thursday—Luke 13:34-35.
Friday—Hebrews 3:1-4:11.
Saturday—Romans 8:28-30.

Jesus while traveling toward Jerusalem for the last time passed through the cities and villages teaching and preaching. During his stay in one of them, a certain Pharisee invited Jesus to his home to supper with him. Friends of the Pharisee were also invited. During the course of the dinner, Jesus was naturally observant of their actions and listened to their remarks with interest. The tone of the gathering did

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 2 by LUTHER LEAGUE REVIEW, 427 Drexel Bldg., Philadelphia, Pa.

not at all please him. When the opportunity presented itself, he began to speak in a kindly way, of the things one should observe when giving or accepting invitations to feasts. One fellow near Jesus selfrighteously remarked, "Blessed is he who will eat the Feast in the Kingdom of God." This gave Jesus the occasion to speak of the invitation He was sending to men everywhere to come to His Great Feast; how it was received, and what His attitude would be to those who refused to accept it.

THE INVITATION.

The Master gave His invitation to men in an age when the telegraph, the telephone, and the wireless were not sending their messages around the world in a few minutes. But nevertheless His invitation has come down the ages to us thru the medium of His gospel, with the same sincerity and love with which He gave it.

"Come, I am the Bread of Life. Whosoever shall drink of the water that I shall give him shall never thirst. Whoso eateth my flesh and drinketh my blood, hath eternal life . . . for my flesh is meat indeed and my blood is drink indeed."

Thus, Jesus bids us to come, for all things are ready. Bids us to draw near to Him, to put our trust in Him; to believe in Him, to accept Him; not as a mere miracle worker, or as the great Prophet, but as Jesus Christ, the Son of God, the Saviour of men, the one through Whom we may have eternal life. Then to follow Him, pattern our life after Him, and in His name serve our fellow-men.

HOW IT WAS RECEIVED.

Jesus' great heart of love was saddened when He found men "making light" of His invitation, and "consenting together not to come," because the cares, the pursuits, and the pleasures of this life had captivated them. These things meant more to them than Jesus' invitation. Do they mean more to us?

Have we been blinded by the cares of this life? Are we of the "too busy" type? Too much to do at the office or in the home? Would be glad to come, but a person is so tired when night comes, besides Sunday is the only day of rest and recreation and one must have some time to themselves. Or, there is so much washing, mending, cleaning and other things to be done around the house that one is never finished; besides our relatives and friends always visit us on Sunday and we don't like to offend them. In brief, have we put "business before religion?" If we have answered Christ's invitation in this way, read the reply he would send, "Seek ye first the Kingdom of God and His righteousness, and all things will be added unto you."

Have the follies of this life captivated us? Have we pursued wealth and the desire for earthly gain? Are we the self-satisfied type? Do we feel, well, we've lived a moral life, never did any great wrong, never did anybody any harm, never asked anybody for anything, and don't feel the need for accepting the invitation? Have we been thinking only in terms of the present? Read what Christ's answer would be to you, "What doth it profit a man if he gain the whole world and lose his own soul?"

Have the vanities which make up the pleasures of this life sapped our spiritual life? Are we absorbed in the pursuit of those things which give pleasure to the senses of the body? Have we fallen in love with some one whose religion and faith will mean the forsaking of truth as Christ gave it? Do we seek only to satisfy the desires which arise in our hearts? To these Christ would answer, "If any man hateth not his own father and mother, and wife and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

HIS ATTITUDE TOWARD THOSE WHO REFUSED.

To those who by their lives have continuously made excuses, Christ has something definite to say, "My Father sent me into the world that the world through me might be saved. Surely I have been to you as a 'good shepherd who sought his lost sheep.' I have prayed the Father to forgive you 'that he should not take you out of the world, but that He should keep you from the evil one.' Yea, 'I died for you, my children, why have you treated me so?' 'Gladly would I have gathered you under my wings as a hen gathers her chicks; but ye would not.' Therefore, 'to my servants have I given orders that none of you shall taste of my supper, but rather that ye shall be bound hand and foot, and cast into outer darkness; there shall be weeping and gnashing of teeth.'"

Luther Leaguer, Christ condemns no man. We condemn ourselves by the lives we live.

Easter Sunday. April 16, 1922.

CITIZENS OF TWO WORLDS

Rom. 12:1, 2; Philippians 3:13, 14, 20; I Peter 1:3-5.

(Rev. J. J. Schindel, D.D.)

DAILY BIBLE READINGS.

Monday—Matt. 18:1-15.
Tuesday—John 20.
Wednesday—I Cor. 15.
Thursday—John 14:1-6.
Friday—Rev. 21.
Saturday—Rev. 22.

Rom. 12:1, 2: "Let my life show forth Thy praise." Christians still bring sacrifices, not the beasts of the Jewish ceremonial, not the bloodless sacrifice of the Mass, not an expiatory sacrifice like that of the cross, but the sacrifices of prayer, praise and thanksgiving. The whole life should show forth our praise and thanksgiving for all God's mercies. That is what Paul means by the living sacrfice of the body. The body is a good servant but a bad master. It must be made to serve the best interests of the soul, it must serve God. Apostrophising his body a German schoolmaster said quaintly, "I go with you three times a day to eat; you must come with me three times a day to pray." Christ is both our motive and our pattern. We love Him because He first loved us. He gave His life as a sacrifice to God and for men. Pure worship is to visit like Christ the fatherless and the afflicted and to keep oneself unspotted from the world. The Christian's worship is the expression of his life and his life, if it is genuinely Christian, approximates more and more his religious ideals. As, therefore, we become more and more like Jesus Christ, we of necessity are less and less like the world. While the world has superficially grown more Christlike, there is still a great dissimilarity between the genuine Christian and the world. The Christian life is a transfigured life. It is a life risen with Christ, dead to sin and alive to God. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Those who have this life are in tune with the Infinite. They know the mind of God.

Phil. 3:13, 14, 20: Christians are citizens of heaven. Men become great saints in the same way that they become great artists, scientists or athletes, by application and concentration. Paul did many kinds of things in the course of a day, but he had only one great object in life, to serve Christ and to attain to His likeness. Even when he made tents it was to support himself that he might not be a burden to the churches while preaching the Gospel; when he ate or drank, whatsoever he did, he did it to the glory of God. Christianity was not a side issue with him, it was his life. He was a citizen of heaven. Yet that did not make him less a citizen of Rome. He was a better citizen of the Roman empire because he was a citizen of heaven, just as Daniel better rendered to Cæsar the things that were Cæsar's because he rendered to God the things that were God's. Heaven meant for Paul being with Christ. He had a desire to depart and to be with Christ. Heaven was more a relation than a place for him. It was also a condition. It meant being like Christ, a perfect environment with a perfect correspondence. It means a perfect soul in a perfect body. We cannot conceive of a perfect state of the soul without a body through which it can act and express itself and communicate with others. The Christian doctrine of the resurrection of the body is the most rational view of immortality. The answer to the question, "How can these things be?" is that with God all things are possible.

I Peter 1:3-5: It is Easter now in our hearts. We rejoice in a threefold Easter. The first Easter lies in the past, when the sun rose over the empty tomb of the Lord and the word was quickly passed, "He is risen!" The final Easter lies in the future, when those who sleep in the graves shall hear the voice of the Son of God and shall come forth. Between these Easters is another Easter, our present Easter. We have but little benefit from the first Easter and but little hope concerning the third if we do not have in our hearts that present Easter of which Peter speaks. The resurrection of Jesus Christ gave new life to the disciples. Faith, hope and love were born anew in their hearts. Good Friday marked the nadir of their despair. They had hoped that it had been He that should have redeemed Israel—now He was dead. Easter meant the regeneration of their faith and hope. He had redeemed Israel and all nations.

All God's promises were "yea" and "amen." God had made all things to work together for good. There was no cause for tears, Jesus was going to prepare a place for them. He sent them His Spirit to prepare them for that place and to keep them safely to the end of their lives on earth. Easter, not Pentecost, is the birthday of the Church; Pentecost is the day of its baptism. If Christ had not risen the disciples would have scattered to their homes and to their merchandise. They had been scattered on Good Friday, but the risen Lord rallied them again. God had begotten them again unto a living faith and hope by the resurrection of Jesus Christ. And with this new faith and hope there resulted a new love of the brethren and a new zeal for the work of feeding the Saviour's lambs and sheep.

First Sunday
after Easter. April 23, 1922.

HOW TO OVERCOME DIFFICULTIES

Numbers 13, 25-31; 1 John 5:4, 5

(Rev. H. R. Snyder)

DAILY BIBLE READINGS.

Monday—Deut. 1:19-26.
Tuesday—II Kings 19:1-7.
Wednesday—Nehemiah 9.
Thursday—Psalm 3.
Friday—Hebrew 11.
Saturday—John 16.

Read thoughtfully the above cited passages of scripture.

The first passage of Holy Scripture reminds us of temporal difficulties that must be overcome in this life. Who is without trials and difficulties? The second reminds of the spiritual conflicts and trials. All life is a struggle.

Life is a constant struggle from the cradle to the grave. In nature one form of life preys upon another, the stronger and most alert prevails over the weaker. In spiritual matters the same law holds. The weakling is a constant prey to spiritual enemies. The powers of darkness are as formidable and more dangerous than the forces that would destroy the body.

The promised land, "flowing with milk and honey," lay before the eyes of the camp of Israel. They were weary of living in tents and wandering in the desert. Moses selected a man from each of the tribes, "every one a ruler among them," they were supposed to be good men. It was a hazardous mission to spy out the enemy's country. The ordinary weakling would not do on such an expedition.

The Land of Canaan was searched out from Zin to Rehob. The spies brought back word unto all the congregation and showed them the fruit of the land. It was a rich land abounding in all wealth, very fruitful, their own inheritance. Such great wealth and blessings were not to be had without a struggle. The opportunities are open to all. Caleb alone of the twelve was ready for the great task, the rest shrank. They said: "It is a land that eateth up the inhabitants thereof—we saw the giants, the sons of Anak—men of great stature." The difficulties were too great for them.

The old philosopher Epictetus long ago said, "Difficulties are things that show what men are." Caleb in the face of the difficulties said, "Let us go up at once and possess it, for we are well able to possess it." Caleb was a real man.

1. Fearless and wise leaders in civil, social and Church life are great blessings.

2. To shrink from a task because it is hard is cowardly.

3. God promised Canaan to Israel, it was her inheritance. He who has the energy, courage and the brains inherits the good things of life.

4. Bolshevism and Socialism are impossible theories because of the differences in men. Some have energy and initiative which others utterly lack. Caleb certainly deserved more than all the rest of the spies combined.

5. Israel was doomed to severe punishment and disappointment because she failed in the moment of supreme opportunity. Pliny the elder wrote: "It is a maxim universally agreed upon, in agriculture, that nothing must be done too late and again, that everything must be done at the right season; while there is a third precept which reminds us that opportunity lost can never be regained."

6. How often the work of the Luther League, the Sunday School, the Congregation, and the Denomination are doomed to defeat and humiliation because of the incapacity and timidity of the leaders. Weak spies.

7. The Church today like Israel of old has her enemies to encounter, she must enter the promised land, which requires strong effort, to gain her inheritance.

SPIRITUAL ENEMIES.

People who have erroneous notions of the heniousness and deadliness of sin often fail to perceive any spiritual difficulties. They only see the love and mercy of God. It pains them to be told that the devil is our enemy and that he seeks the death of our soul. But how could we appreciate God's love and mercy if there were no opposite? To rescue us from evil God showed his love and mercy. "God so loved the world that he gave his only begotten son, in order that whosoever believeth in Him should not perish, but have everlasting life."

He that believeth on Him is not condemned, but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God.

The Christian faith and all the comforts that come from our holy religion are great and precious gifts. They are our inheritance, yet we must strive for them. Like taking possession of Canaan, we have our part to do.

If we are weak the enemy of our soul will overcome us. "Fight the good fight of Faith, lay hold on eternal life, whereunto thou art also called."

The many warnings and admonitions of Jesus in his plain discourses and parables warn us of danger, not the danger of his love and mercy, but of the forces that draw men's souls to perdition.

Read again the parables of "The Sower"; "The Draw Net"; "The Unmerciful Servant"; "The Two Sons"; 'The Talents"; "The Good Samaritan"; "The Rich Fool"; "The Prodigal Son"; "The Rich Man and Lazarus"; "The Pharisee and the Publican"; "The Unjust Steward." In fact any or all the parables recorded in the Gospels teach and point out dangers and difficulties that threaten destruction of our soul.

1. The very first requirement in overcoming spiritual difficulties is safe and sound leadership. In so important a matter we cannot run after every wind of doctrine that blows. Our pastors are the divinely appointed leaders in spiritual things. They in turn have the authority of Holy Scripture back of them.

2. The only safe rule of faith and practice is Holy Scripture. Mrs. Eddy's book, the book of Mormon, the Koran, or the beautiful ethical teaching of the university professor can have no weight or authority here.

3. "He that ruleth his own soul is greater than he that taketh a city." Control of the emotions and passions is an absolute necessity. There is no Christian character where there is no control of the passions. This for most means intense discipline and effort.

4. So much in modern literature and political thought is not Christian but heathen. There is constant warfare here in making up the route of daily thought and conduct. The influence of the daily newspaper in forming character and our ideals is tremendous. We meet spiritual enemies here.

5. Every one must decide what ideals shall prevail, whether they shall be Christian or heathen. In order that we may decide wisely we should know what Christian ideals are.

6. Our faith shall overcome the world. That faith must be well founded. Emotion or sentiment will not answer. Jesus Christ must be the Way, the Truth, and the Life for us. Through Him we will receive power to overcome spiritual enemies.

Second Sunday
after Easter. April 30, 1922.

A GIRL WHO CONSECRATED HER HANDICAP (Mary Reed)

(Missionary)

(Rosalyn Summer Sease.)

DAILY BIBLE READINGS.

Monday—Luke 4:18-20.
Tuesday—Luke 17:11-19.
Wednesday—Matt. 8:1-4.
Thursday—Leviticus 13:1-17.
Friday—Leviticus 14.
Saturday—Acts 21:10-15.

THE HERMIT OF THE HIMALAYAS.

A Public School Teacher's Interest Awakened.

Before the Student Volunteer Movement brought to students of the country the challenge of the foreign

lands, a girl in Ohio was moved by some compelling claim to give her life to India. She had heard of the narrow lives her sisters were forced to live, confined within Zenanas, with little or no occupation to relieve their monotonous days. Their condition of arrested growth, brain at a standstill, body deprived of athletic development, awakened a responsive interest in the mind of Mary Reed, as she taught boys and girls in the public schools in Ohio. What variety and scope her life afforded compared with the stunted women of India, most of them unable to read or write!

In 1884 Mary Reed received her appointment as missionary and was sent to Cawnpore on the Ganges, a city of evil impression in the history of the British rule in India.

How Mary Reed Met Her Supreme Test. After four years in Cawnpore and a year in a Girls' Boarding School, the missionary was driven home to the United States in an effort to regain her health. In an American city far away from the droning life of the Orient, Mary Reed met one of the most terrible tests which can possibly come to a human being. While recuperating from an operation in a Cincinnati hospital, a peculiar and troublesome sore appeared on the end of her forefinger.

During her five years in India she had for a few weeks dwelt in the lofty regions of the Himalaya Mountains. Nearby was a settlement of lepers. Stories of their pitiful outcast condition haunted her mind. One day, while lying in bed, Miss Reed was listlessly tapping the counterpane with her fingers, as a relief to the dull pain she felt. She was thinking of God's dealings with her in her past life when suddenly, and so distinctly that she could not misunderstand it, the conviction came to her, almost as if a voice had spoken. "The trouble with your finger is leprosy; you must return to India and go at once to the leper asylum at Pithoragarh, and devote the rest of your life to teaching the lepers." A vision of the distant mountain retreat that has since been her home flashed before her, and although such a thought had never entered her mind, and she had no recollection of ever having been exposed to the disease, from that morning she never wavered as to the work that God was calling her to do

In New York, and later in London, famous specialists agreed upon the nature of her disease, but no one was ever able to trace its origin. Acutely realizing her situation and the distress it would cause at home, she resolved to slip away without disclosing the fatal secret. "If you will let me go without a special good-bye," she said, "as if I were returning tomorrow, it will be so much easier for me." Confiding in one sister only, she left America for India, no word or look revealing the burden she bore in her heart. From Bombay she wrote to her sister, "I shall have the joy of ministering to a class of people, who, but for the preparation which has been mine for this special task, would have no helper at all and while I am called apart among these needy creatures, who hunger and thirst for salvation and for salvation, comfort and cheer, He has called me and prepared me, promising me that He, Himself, will be to me as a sanctuary where I may abide, and abiding in Him I shall have a supply for all my need."

"My Lofty and Lovely Retreat." When Mary Reed climbed 6,400 feet above the sea, up to Chandag Heights in the Himalayas, where her bungalow was being built, to meet, for the first time, the men and women and children who were to be her future charge, it was a scene never to be forgotten. The crippled, disfigured people assembled while she told them briefly of the call she had received from God, and the seal of commission which He had laid upon her. Touched by her story, and the angelic light on her face, her hearers broke down and wept, understanding as none other could, the peculiar suffering she must bear. When Miss Reed went to Chandag the lepers were housed in huts and stables and other quarters inadequate for their comfort. Her first move was to secure proper accommodations for the people whom she loved to call "Christ's little ones."

She purchased additional land, and in the course of time built two good sized structures, accommodating sixty men and boys, three smaller ones for women and children, an isolation hospital for extreme cases with a dispensary attached, and a wall to inclose the property. She explored the mountains for a water supply, and in an out-of-the-way place discovered a spring of clear water, which skilled engineers connected with the asylum. With flower seed sent from the United States she made the mountain side gay with blossoms. A vegetable garden and small chicken yard helped the food supply, which was always uncertain in this famine zone of the world.

Miss Reed was housekeeper, head nurse, chaplain, secretary and bookkeeper, all in one. With several native assistants, she looked after the diet and simple medical treatment of her patients, taught them to read and held religious services, prayer groups and Bible classes among them. For the health of their souls she was most deeply concerned. Out of their physical and mental misery she longed to help them find "the peace which passeth understanding." In five years' time, sixty-seven out of eighty-five confessed their faith in Christ and were baptized. The old quarrels, which had once disturbed the mountain side, gave way to happier relations between the lepers.

In addition to the work among the lepers, at one time Miss Reed was district missionary for the Methodist Church, and supervised six village schools and three Sunday Schools, directed a group of Bible women and taught pupils in their homes. Riding or walking she covered a circumference of forty miles.

Divine Health. Outward traces of the disease disappeared so completely that physicians pronounced her practically cured, although she herself was at times conscious of its presence in her system. "I know I have divine health given me in answer to prayer, the prayer of a multitude of hearts, and that is enough for me," says Mary Reed. For thirty years she has worked from twelve to fourteen hours a day, and in the year 1920 was told by her friends that she never looked so well in her life. No one can estimate the value of the self-sacrificial ministry to the souls and bodies of the afflicted ones to whom Mary Reed ministers. Her name will ever have a high place among those who have "Counted not their lives dear unto themselves."

HINTS FOR SENIOR LEADERS

(*Continued from page 22*)

then have members of the League present on the other hand reasons for going up and possessing the land, as found in Num. 13:30 and I John 5:4, 5, e. g., (1) never get discouraged, (2) confidence, (3) humility, (4) perseverance, (5) previous preparation for opportunity presented, (6) dependence upon power of God.

It might be possible to have a debate—"That Caleb was justified in his determination to go forward," this bringing out these points to better advantage.

Topic for April 30.

Use missionary hymns. Have one member give life story of Mary Reed, as found in fourth chapter of "A Noble Army." Have another emphasize the qualifications which made Mary Reed the consecrated girl she was.

(Use the material that has been prepared for use by the Women's Missionary Society, 844 Drexel Building, Philadelphia, Pa. "A Noble Army," the textbook, sells for 40 cents paper, 65 cents cloth.)

A young lady said to her friend, "I cannot get interested in missions!"

"No," replied her friend, "you can hardly expect to. It is just like getting interest in a bank. You have to put something in before you get any interest. And the more you put in—time, money, prayer—the more the interest grows."—*Selected.*

Hints for Intermediate Leaders

April Memory Passage—II Tim. 2:1-15.

TOPIC—APRIL 2—"CONSECRATING HANDICAP."—ZOE I. HIRT.

Compare the treatment of lepers today under the influence of the Mission for Lepers and that given these afflicted people by the heathen of India.

How were lepers treated in Palestine in the time of our Lord?

Find out all you can about what is being done in Purulia, India.

What has science done for the relief of lepers?

What can Christians do for them?

In the life of Mary Reed we have a demonstration of what true faith can do, or, rather, what God will do for those who trust Him fully. Can Christian Science show anything so remarkable?

Recall others of God's servants who have consecrated their handicaps to His service.

TOPIC—APRIL 9—"JESUS THE CRUCIFIED."—REV. ARTHUR T. MICHLER.

(Matt. 27:34-54)

Suggested hymns from the L. L. Hymnal —147, 106, 107, 109, 100, 102. Other suitable hymns can be used.

Suggested memory work for the month—John 17:1-12.

Use suitable collects or have prepared prayers offered by members.

Scripture reading—Matt. 27:34-54. This can be divided into several sections for different members to read. Select other suitable passages from the Gospels.

In the study of the Topic, have the members prepare written answers to the following questions. Then have them read at the meeting. Grading the answers as well as neatness of arrangement will arouse interest. Mention as many references in the Bible as you can referring to the crucifixion. Read some of them.

Why did the people want Jesus crucified? Why did Jesus allow Himself to be crucified? Did Jesus have a good trial? Write an outline of the trial. Who crucified Jesus? Where was the place of crucifixion? Draw a map of the place. Write out your idea of the meaning of Matt. 27:40. What is meant by casting lots? Have essay prepared and read on Roman crucifixion. Select readings from *The Lutheran* and the REVIEW.

(The suggested notebook work will prove to be interesting, especially if it is illustrated by drawings or pictures as the members prefer.)

TOPIC—APRIL 16—"CHRIST THE CONQUEROR."—REV. ARTHUR T. MICHLER.

Acts 2:22-24; I Cor. 15:55-57.

Suggested hymns from the L. L. Hymnal —114, 118, 115, 112. Other Easter hymns can also be used.

Drill on the memory work as suggested above or on that which has been begun.

Have members offer prayer by using collects or prepared prayers, or both.

The above readings should be used, also others of a suitable nature.

Topic—Assign to different members the following to be presented at the meeting: Readings from *The Lutheran* and the REVIEW. (There is much material in the REVIEW that can be used to make the topic most interesting.) Memory recitation—"The Strife Is O'er, the Battle Done." Essay on "The Resurrection."

Have all prepare written answers to the following questions: Who rolled away the stone from the tomb? What happened to the Roman guards at the tomb? Who of Jesus' friends came first to the tomb? Why? What is the Easter message? Over what is Christ conqueror? Which is the greater Church festival, Christmas or Easter? Why do you think so? Have these answers read and grade them. Make an honor roll to stimulate interest.

With all working together the meetings will not be dull, but the reverse.

TOPIC—APRIL 23—"COMMUNITY SERVICE."—REV. CHARLES M. TEUFEL.

Prayer memorized and repeated from opening service of Luther League Hymnal.

Question—Why should a Luther League pin be worn in doing community service?

Paper—How to improve my own immediate neighborhood?

On blackboard—Make list of services League can render to the community. Also a list of those it does render.

Quiz—The Scouts "do a good turn every day." Should the Leaguers do less? Should they do more, and why?

Before closing meeting decide on one or more services that can be rendered and indicate the time period for it.

TOPIC—APRIL 30—"WHAT WE OWE TO THE MANUAL LABORER."

Hymn—"Work, for the Night Is Coming."

Prayer—For all persons who toil with their hands.

Review topic in REVIEW carefully.

Relate to topic—Acts 20:34-35; also II Thess. 4:11; also Col. 3:17.

Paper—"Jesus, the Manual Laborer."

Paper—"Should an Education Spoil One for Hard Work?"

Make a list on blackboard of manual laborers.

Intermediate League Topics

April 2, 1922.

CONSECRATING HANDICAP

Zoe I. Hirt.

Scripture Lesson—II Corinthians 4.

Parallel Passages—II Corinthians 12; Philippians 3:20, 21; Philippians 4:1-14.

Memory Verse—II Corinthians 12:9.

In 1884 Mary Reed, an Ohio school teacher, was appointed to go to North India as a missionary. After five years she came back to America to regain her health. She was examined by one doctor after another, and none could tell the cause of her illness. At last she herself discovered the truth. She had the most dreadful disease on earth—leprosy.

Mary Reed decided quickly what she would do. She looked upon her affliction as God's means of calling her to spend the rest of her life in service among the lepers. Without telling any of her family except her sister, she went back to India. When she reached Bombay she wrote the unwelcome news to the rest of her family. She wrote: "I shall now have the joy of ministering to a class of people who, but for the preparation which has been mine for this special work, would have no helper at all."

A bungalow was built for Miss Reed on Chandag Heights, among the foothills of the Himalayas, 6,400 feet above the sea. She became the superintendent of the leper sanitarium in that beautiful mountain region. Indeed, she was housekeeper, head nurse, chaplain, secretary, and bookkeeper, all in one. She taught the people to read, and held religious services, prayer groups, and Bible classes among them. She supervised six village schools and three Sunday Schools, directed a group of Bible women, and taught six pupils in their homes.

For more than thirty years Mary Reed has ministered to the afflicted outcasts of India. She is now superintending one of the finest leper institutions in the world. She works twelve to fourteen hours a day, and a friend who saw her recently told her that she never looked so well in her life. She does not take any medicine. She says she received her affliction from God and she will leave it in God's hand. All outward traces of the disease have disappeared so completely that doctors say she is practically cured. She says, "I know I have divine health given in answer to prayer."

Truly in the life and labors of Mary Reed, Christ's strength is made perfect in weakness.

April 9, 1922.

JESUS CRUCIFIED

Rev. D. P. Drawbaugh.

Scripture Lesson—Matt. 27:34-54.

Parallel Accounts—Mark 15:22-37; Luke 23:33-46.

Illuminating Passages—Zech. 13:1; Isa. 53:4, 5, 6; John 3:14; John 11:50, 51, 52; John 15:13; Rom. 5:6; I Cor. 15:3; Heb. 12:2; I Peter 2:21; Luke 23:33, 46; John 19:17-30.

Time—Friday, April 17, A. D. 30. The crucifixion lasted from 9 a. m. to 3 p. m.

Place—Calvary (Golgotha), just outside the city of Jerusalem, probably on the north, at the Grotto of Jeremiah.

Jesus passed through three trials, at the close of which Pilate passed upon Him the sentence of death.

The crucifixion followed soon after the sentence was passed upon Him. It did not take long to get everything ready for the march to Calvary but while these preparations were being made the soldiers whose duty it was to carry out the sentence, took off the purple robe which was already stained with blood from the scourging and the smiting which He had received, and put on Him His own clothes.

When everything was ready they laid the heavy cross on the already sore, lacerated and weakened shoulders of Jesus. Two others were selected to be crucified with Jesus and they also bore their crosses, as the custom was, to the place of execution.

Soon they came to Calvary, then the crosses were laid down on the ground and the condemned were nailed to them. Jesus was nailed to the Middle Cross. The nails or spikes were driven through the palms of the hands and one through each foot or the feet may have been crossed and one big spike driven through both feet. Then the crosses were lifted up and the lower end was dropped into the hole that was dug to receive them.

It was now noon, when the sun naturally shone most brightly, but instead of this the noon-day sun was turned into darkness and the earth was wrapped in gloom, which continued for three hours. Toward the close of these three hours of darkness the bitterness of Christ's anguish seemed to have reached its greatest tensity, and He uttered that mysterious cry, "My God, my God, why hast thou forsaken me?" the full meaning of which will never be fathomed by man. Soon after this he uttered the last word on the cross and bowing his head upon his breast He died for the sins of the world.

As nature manifested its sympathy with its author by putting on the garment of darkness when he was nailed to the cross, so now, when the Saviour died the veil of the temple was rent in twain from the top to the bottom, an earthquake shook the earth and split the rocks, and many graves were opened and the bodies of the saints which slept in death arose and appeared on the streets of Jerusalem.

Such is a very brief story of the crucifixion of our Lord. Who can read and ponder the touching narrative of the crucifixion without deep and serious thought?

Jesus gave his life for all—big and little, even for the smallest child. If we love and serve Him our sins are all washed away in the crimson blood that flowed from the wounds of the nails and the cruel spear that was thrust into his side.

Loving Meditation. When we think of the suffering of Jesus in the Garden; during the three trials that he passed through when he was insultingly treated, and His terrible agony on the cross our hearts are touched. And then when we remember that He suffered that our sins might be forgiven, and that we might have a home in Heaven, our hearts melt with love to Him.

He makes no distinction, He loves saint and sinner. He had a kind, thoughtful word for even them who crucified Him. I know that every boy and girl must love Him who meditates upon what He did for them.

Lesson From the Crucifixion. 1—A good deed makes a place to be remembered, as Calvary, the place where Jesus was crucified is a place of world-wide interest.

Although Calvary (or Golgotha) was called the place of a skull—a rough, unsightly place among the rocks, looking like a skull, a place where many people were put to death. Now, Calvary is the place where the thoughts of almost the entire world is turned. It is the central point of the world's history and the world's salvation. Why? Because there Jesus died that all who believe on Him might live forever.

2—To all those who believe in Jesus death is the open door to Heaven. His death, opens to the believer the gates of Paradise and when you come to die, as we all must. If you believe the pearly gates will swing open to admt you to the city of God.

Easter, April 16, 1922.

CHRIST THE CONQUEROR

Mark 16:1-8.

Rev. A. P. Lentz.

Today the Church celebrates a victory—the greatest ever won, the victory over sin, death and the devil. These ruled in the hearts of men since the fall of our first parents; but their power is forever broken over all who accept Jesus Christ by faith, as their personal Saviour. He came into the world for the special purpose to contend against these three great enemies. He came as a man, to battle against Satan, in the very stronghold that he usurped and held captive so long, that is, in human hearts.

During the long, sad Lenten season, through which we have just passed, as we contemplated Jesus' work, it often must have seemed to us as if He were the conquered, instead of the Conqueror. We saw Him as "The Man of Sorrows, and acquainted with grief." A suffering Saviour, seemingly overcome by his enemies. When we looked upon Him—His marred face—His thorn-encircled brow—enduring the unspeakable agonies of the cross—heard the

anguish-filled cry: "My God, my God why hast Thou forsaken me?" then indeed was the prophecy of Is. 53:2-3 fulfilled. We might think that these sufferings would have been enough, but no, there were still other steps of humiliation the dear Son of God had to take, in order that he might liberate mankind from Satan's tyranny. He, too, like we, had to go down into the valley of the shadow of death, that he might destroy death for us. Loving friends tenderly laid his body into the grave, the final abode of all living. Here the body of Jesus sweetly rested until the Resurrection morn, just as the bodies of the saints shall sweetly rest there until Christ shall come again to call them to Himself in Heaven. How the enemies of Jesus must have rejoiced! Now the hated Nazarene is out of the way; now he will not trouble us again; now we are safe, His power is broken for all time!

And now that which had so often been foretold took place; "He is risen, He is not here; Come, see the place where He lay." Such was the angel's greeting to those devoted women who came early on the morning of the first Easter day to the sepulchre to bestow additional works of love on the body of Him whom they so tenderly loved. And though they could not admit to themselves the wonderful miracle, yet in their hearts they knew He was risen, just as he had told them he would. They hasten to spread the joyful news. Others of his disciples hasten to the tomb—they see the angels—hear their message, they are convinced of Jesus' resurrection, and joy fills their hearts. Now their dread vanishes, their Master has fulfilled His word, their confidence in Him is vindicated. What a wonderful miracle on that first Easter morn! Then was fulfilled that which the Lord God said of His Son, Is. 63:1-6; Is. 25:8. Then Death, the grim terror, was conquered. What at that moment availed the stone, the seal, the guard! They could not hold the Prince of Life. The Prince of Darkness and of Death was overcome; Christ came forth victorious from the tomb—victorious over all His enemies. All their works of hatred were undone. In vain they planned to hide their defeat. Matt. 28:11-15. His disciples saw Him, conversed with Him, on occasion associated with Him; He proved Himself alive to them by infallible signs; they could not but believe that it was He. He is, 'Their Lord, and their God."

Let us never forget, Christ conquered for us. He is our Saviour. We are His people—dear and precious unto Him. The price He paid for our redemption, beyond the power of human imagination—and it was paid in full. We must not forget what he expects of us. Faithful, loyal service and love in return. Then sin will not rule over us, nor have any dominion over us. He has conquered death for us; and although we are still subect to temporal death, it is but the gateway to eternal life.

What reason for rejoicing on this Easter day! What comfort this knowledge affords in the dark days of temptation—in our last hour! We know we shall pass through death into life—into that life which shall have no end, in Heaven, where we shall be with him eternally.

April 23, 1922.

COMMUNITY SERVICE

Rev. G. E. Swoyer.

Scripture Lesson—Acts 17:6; Romans, Chapter 12.

Lesson Thoughts.

The envious Jews in Thessalonica found in St. Paul's love for Christ a new force. They admitted "These have turned the world upside down." The spirit of Christ in consecrated followers will likewise turn any community "upside down." For the message of Christ never stops with a Sunday sermon. It lives seven days a week. It reaches out and betters the social and the moral and the religious life of a community. The twelfth chapter of Romans is a directory of conduct for Christians who wish to improve their community.

Topic Discussion.

Every sensible person is interested in community improvement. It is his community home. Dirty streets, filthy backyards, indecent shows, dances and bad moral conditions reflect upon all those in a community. Likewise a "Clean Town" is high praise to those who live in it. That your community may be the best, here are three fields of service suggested:

Outer Service. By this we mean betterment of the environment. People so often think that the only way they can serve a community is by big service. Unless they can capture thieves and robbers; yell at corrupt officials or hunt down bootleggers, they think they can do nothng for the community. Yet that idea is wrong. The boy or girl who picks up a piece of paper blown by the wind on the city streets does that community a service. You serve your community when you attend school faithfully. When backyards are kept clean and sanitary; when you do not loaf on convenient corners; when you are courteous to the aged; you help to make a better community. Those who urge and build playgrounds for the children, who see that cities have breathing spots in the form of parks, who urge libraries and the means of recreation are greatly helping the community.

Inner Service. This is heart service. Make the heart right and the issues will be right. A community may be beautiful on the outside but very bad within. If the hearts are right, communities will be improved. This heart servce is the greatest kind of community service. General Grant made the world better by refusing to listen to a bad story. The boy or girl who refuses to listen to or tell such stories likewise does the community an invaluable service. The past war taught that the soldier to admire was the clean upright soldier., In any community the boy or girl who does right is the admired one. He is also the one who does most for community betterment. Commun'ty goodness depends on personal goodness. Stand for an upright life in thought, in word and deed. Make the Ten Commandments a vital power in your midst. It will improve any community.

Inmost Service. This is the service which so brings people in touch with Christ that the Master transforms them. A little girl saw a beautiful statue of a young woman in the square of an Italian city. She studied it for awhile, went home and brushed her hair. Back again she came the next day. Then home to wash her hands and face. Again she came, looked at the statue and went home and sewed her torn dress. The statue transformed that girl's life. The Inmost Service is to help Christ transform lives. When you bring boys and girls, fathers and mothers and friends to Sunday School and the Service of God's House, you are doing the greatest community service possible. For Christ will transform their lives and they then will improve the community's life. Is it possible? Listen to this! A Church worker in Korea writes that "The Biggest 'man' in my Sunday School is a little Girl." For Song Chin Soo brought 91 new scholars to his Sunday School on six Sundays. Her brother brought 72. Only God can measure the influence of such service. The most valuable service that can be done for any community is to be faithful to the Saviour and to strive to make others faithful.

Summary.

To best serve your community, three avenues of Service are herein suggested:

1. Outer Service—Improve the Environment.
2. Inner Service—Make the heart right.
3. Inmost Service—Bring others so Christ can transform their lives.

April 30, 1922.

WHAT WE OWE THE MANUAL LABORER

(Educational)

By C. P. Swank.

Scripture Lesson—Matthew 20:1-15.

Parallel Passages—Gen. 3:19, Ex. 23:12, Deut. 24:14, 15, Jer. 22:13, Eph. 4:28, I Thes. 4:11.

Memory Verse—Luke 10:7, The laborer is worthy of his hire.

Necessity of Labor.

God made man with mind and muscle. He endowed him with the ability to labor. He tells us in Gen. 3:19, that his food shall be the result of his labor. Idleness is injurious to the mind and body: It weakens the muscles and demoralizes the character. We are so made and placed, that labor is necessary for our own good. Whatever is necessary is honorable. To have hands that are soiled by honest labor is a mark of honor. God labored when He made the heavens and the earth. In labor we follow His example. Labor is dignified. The laborer is God's gentleman.

(Continued on page 34)

Methods and Hints for Junior Leaders

BY BRENDA L. MEHLHOUSE

HINTS

April gives opportunity for making many attractive charts and posters to advertise your Junior meetings.

Purple, lavender, yellow or white cardboard, decorated with flowers cut from paper napkins, with the notice of the meeting printed conspicuously, will make attractive cards. A new design with bright yellow daffodils is very good. Easter lilies, hyacinths, crocuses, and other Easter flowers can also be obtained.

For Easter make a card using one of the Easter pictures in the five cent size (Perry Picture Co., Malden, Mass.), printing above it the Easter message, surrounding it with pictures of people of other lands, and printing below the Easter commission—"Go—Tell."

For the missionary meeting a very effective card is made by using small flags of all nations (securable at the Publication Houses) and pictures of the children of other lands.

For the Rally meeting, and the meeting on Luther, attractive cards with the Luther League colors, the Luther League emblem, and pictures of children (cut from fashion magazines) going to Junior League can be used. (If the rally is to be held in your church, make several of these and send to the other Junior Leagues participating).

Blue birds from paper napkins also make good posters, and small blue bird invitations to the meetings delight the Juniors.

Appoint a poster committee in your Junior League, and see that your meetings are attractively announced. Appoint three or four on this committee each month.

* * * *

One energetic and artistic little Junior Secretary has used crepe paper designs to decorate her minutes' book, while another Junior League has a Birthday Book, with several pages for each month, each appropriately decorated, and in which the children write their names on their birthdays.

Try this.

* * * *

Have a public Easter service with the Juniors, with the meeting conducted by the Juniors, and the Easter story told in story, song and recitation.

* * * *

The little ones will enjoy an Easter party—probably on Easter Monday. The older group of Juniors can arrange this. Yellow chicks and white rabbits cut from cardboard might be hidden about the room, a blindfold game, with a large Easter basket to be filled with eggs, played, and other similar games, and a small plant or Easter basket given each one.

* * * *

The Juniors of one congregation are given at Easter time a small plant—pansies or geranium—which bought wholesale are inexpensive, and the children are more pleased than with candy.

* * * *

Have your Juniors do something for others. One Junior League sends baskets of eggs to the Orphan Home. Another fills Easter baskets for poor children of the neighborhood. Flowers can be provided for the sick, postcards sent to the shut-ins, and gifts sent to the homes and settlement houses.

(The above suggestions are given for Easter now, rather than in the April REVIEW, that leaders may have ample time to prepare for them and carry them out.)

* * * *

The Topics

APRIL 2—HEALING THE SICK (Missionary).

See Topic for suggestions and program.

Collect pictures of as many medical missionaries as possible.

Use Chapter 4 of "Under Many Flags."

APRIL 9—A BOY'S THREE HOMES (Joseph) (Biblical).

Opening devotions—Hymn, prayer, Bible reading.

Roll call, minutes, new members, offering.

Bible game—(See January REVIEW, under Bible Topic).

Topic study—Lesson given by leader as found in Topic, with Bible passages read by Juniors.

Closing—Hymn, Lord's prayer.

(If longer worship period is desired, see suggestions given in January REVIEW.)

APRIL 16—"HE IS RISEN" (Easter) (Picture Study).

If regular meeting is held on Easter use this program:

Opening exercises—Easter carol, prayer.

Roll call, minutes, new members, offering.

Lesson—(See Topic, and suggestions given previous months for picture study lessons).

Closing exercises—Hymn, prayer.

Get the set of pictures suggested for this series of lessons. Mount on cardboard and put up as a frieze about the room.

Have small picture for each Junior, and have each one make notebook, putting in picture, and writing story of same.

APRIL 23—A DAY OF DECISION (Luther Becomes a Monk) (Historical).

The Historical Topics are to be acted out by the children.

Opening devotions—Hymn, "Lord Keep Us Steadfast in Thy Word," prayer.

Roll call, minutes, new members, offering.

Memory work—Teach "A Mighty Fortress Is Our God," as previously suggested.

Lesson story—Lesson taught by superintendent from the Topic and from "Martin of Mansfeld."

Dramatization—Story acted out by Juniors as given in the Topic (parts assigned week before).

Closing exercises.

APRIL 30—THE MEANING OF THE LUTHER LEAGUE EMBLEM (Rally Meeting).

This is the first of a series of three rally meetings the purpose of which is to teach the Juniors the aims of the Luther League, and their part in it.

Arrange to meet with nearby Leagues, or if impossible, arrange a public meeting with every child in the Sunday School and congregation invited.

See Topic for suggestions.

The exercise, "Luther's Coat of Arms" (from this office, one cent), may be used.

Write up an account of your rally meeting, and send to this office.

* * * *

For the Little Ones

(For the children of the Junior League under seven years.)

APRIL 2—LITTLE JAPANESE COUSINS (Missionary).

Select three of the eight Japanese stories from Pages 32-77 in "Primary Mission Stories."

Copy the pictures on the blackboard.

A Japanese box of curios can be obtained for $1.50, containing two Japanese dolls, etc., which will add to the interest and give material for many lessons on Japan.

Or, from Milton Bradley Co., 17th and Arch Streets, Philadelphia, can be secured for 60 cents, a paper pattern of a Japanese village, which the little ones can make, and which can be used in the sand-table.

APRIL 9—"THE STORY OF EASTER" (Bible Story Hour).

Tell story, "The Story of Easter," from "Tell Me a True Story," Stewart, Page 227.

Show picture in book, "The Women at the Tomb."

Teach memory verses, Luke 23:33, 34, 50.

APRIL 16—EASTER "HE IS RISEN" (Picture Story).

This is a meeting with the older children.

Topic as given in REVIEW is presented.

Picture story told.

(The Easter story having been given the little ones the week before, they will be able to join in the lesson.)

APRIL 23—THE SHEPHERD PSALM (Memory Work Lesson).

Review verses of Shepherd Psalm already taught.

Teach remaining verses.

Tell stories of "The Good Shepherd" and "The Lost Sheep."

Sing "The Lord My Shepherd Is," "Saviour, Like a Shepherd Lead Us," or "I am Jesus' Little Lamb."

APRIL 30—RALLY MEETING.

Joint meeting with the older children.

Have little ones recite some of the verses they have learned, sing their songs, and if a public meeting is arranged, recitations by a number of the little ones may be given.

* * * *

See the February REVIEW for additional suggestions, giving Easter hand-work for the little ones.

Junior Luther League Topics

April 2, 1922.

HEALING THE SICK

(Missionary)

(The Missionary Programs for Junior Leagues are arranged by the Women's Missionary Society of the United Lutheran Church. To use with them the leaders should secure the text-book, "Under Many Flags," price, paper, 40 cents; cloth, 65 cents, and the Program Packer, containing supplementary material, price, 30 cents.)

PROGRAM.

Bugle call.

Salute to Stars and Stripes, followed by "Star Spangled Banner."

Salute to Christian flag, followed by "Fling Out the Banner." Place flag of China under Christian flag.

"All Hail the Power of Jesus' Name" (one verse).

Roll call, answered by verse from the Missionary Alphabet, beginning with initial letter of birthday month.

Sword drill, same as in March.

Discussion of Medical Missions. Ask such questions as "How many doctors in our town or community?" "How far to the nearest doctor?" Bring out such facts as "New York has seven times as many doctors as all China." Make clear the need for medical missions.

Dramatic presentation. "Waiting for the Doctor." (See leaflet in Program Packet.) Even if this has been given at some previous time, bear in mind that new members are constantly coming in.

Story—"Under Two Flags," from text-book.

"What we saw at our hospitals in India." Have two or three members who were appointed to visit hospitals in India tell what they saw on their imaginary trip to India. They may show pictures of Miss Eriksson, and of Dr. Kugler, and Dr. Paru, and any other members of the hospital staff. They will tell also of "Little Star."

Hymn.

Recitation, "Our Missionary Nurse."

Offering, prayer.

Learn and add to Memory Chart: "Who so trusteth in Jehovah, happy is he." Proverbs 16:20.

Give out home work for next meeting. Flag of Liberia to be made, maps and pictures of Africa, charts of missionaries at various types of work.

April 9, 1922.

A BOY'S THREE HOMES

(Biblical)

Gen. 37:39.

Laura Wade Rice.

Memory Verse—"And his master saw that the Lord was with him." Gen. 39:3.

The name of the boy was Joseph and his first home was in the country. Was he lonesome? No, he had ten brothers, all older than himself, and his father and mother thought there was not in all the world as fine a boy as Joseph.

Perhaps you think his brothers petted and spoiled him, too. No, indeed! They were jealous of him! The fault lay in a custom they had in those days of a man having many wives, so the ten older ones were only half-brothers to Joseph and they and their mothers disliked him because old Jacob loved him best. Joseph's mother, Rachel, was Jacob's best loved wife, and would probably have been his only wife if Laban, the boy's grandfather, had not cheated Jacob.

But probably you remember Jacob had cheated his father and wronged his brother and so he started the trouble himself. It is a terrible thing to choose to sin, you start something you cannot stop, and something, too, that comes back always on your own head. But Joseph did not choose to sin. His father had repented of his sin, and had been forgiven, he had become a friend of God, and in Joseph's first home he learned to love and obey him. Indeed, he was so pure and true that his brothers felt how different they were, and because they would not choose to do good, they hated Joseph.

Another reason the brothers hated Joseph was because of the gifts old Jacob gave him. One was a coat such as princes wore, and the other was a parcel or piece of ground near to a fine well, Jacob's well, it is called in the New Testament.

But the biggest reason was his dreams. People believed in dreams in those days, indeed then God often spoke to men in visions and dreams. One morning Joseph woke—he had had a wonderful dream, and he told it to his brothers. (Have Juniors read Gen. 37:5-11.)

Soon after, sent by his father, Joseph left his first home forever. He little thought as he went out on that errand that he was never to return. He found his brothers near Dothan (have read 18-36). No use to fight or cry—every moment took Joseph further from help. On, on, till Joseph and his owners passed through the gates of an Egyptian city. On to the slave market—Joseph is bought by Potiphar, a captain of the guard, and taken—a lonely little slave-boy—to his second home.

Now, shall he be sullen and ugly, angry and revengeful? Would you? Why—that sort of behavior is *sin* and sin would have hurt Joseph more than he could have hurt Potiphar.

Instead of choosing *sin*, Joseph chose *God!* (Have read Gen. 30:2-6.) Did you notice that third verse—our memory verse? Let us say it together. Does anyone notice that the Lord is with *you?* If *you* keep company with your Lord Jesus in your heart your behavior will tell others Who your best friend is.

Boys and girls do not like to *talk* preaching, but they can *act* it so easily, if they will only choose. Will all go well with them? Yes—though it may not always *seem* so—for the boy Joseph's next home was a *prison.* Some one told a lie on him. But even in prison he kept company with God. God can make a home for us anywhere! (Read Chapter 39:21-23.) You know what happened there, how some other prisoners dreamed dreams, and God showed Joseph their meaning, and how—when no one else could explain the king's dream, God showed him that, too, and so Joseph was set free and rewarded by being made next in importance to the king, higher than Potiphar ever could be.

There isn't time for the rest of Joseph's story—he was a man by this time and had a new and wonderful home, but you may be sure that the best part of Joseph's home was his Best Friend, Who will be your Best Friend, too, and live with you wherever you go, God the Lord. Only, like Joseph, you must choose to keep in His company.

April 16, 1922 (Easter).

"HE IS RISEN"

By Chas. W. Fuhr.

Scripture Lesson—St. Mark 16:1-8.

Memory Text—St. Mark 16:6.

Introduction—This day is the greatest festival of the whole year. It is the day we celebrate the Resurrection of the Saviour from the dead. But some Junior might say, "It is not greater than Christmas, is it?" Yes, it is even greater than Christmas, for if Jesus had not risen, then He had not overcome death; and His birth at Christmas, His death on Good Friday and the wonderful things He did while on earth would have been in vain. We would still be lost sinners. But because He rose from the dead, He conquered death for us, and has given us the blessed hope of eternal life.

The Picture.—Our picture today is another painted by Plochorst and is entitled, "He Is Risen." It tells us in picture form the story of the most wonderful event that ever took place on this old earth of ours—the Resurrecton of Christ. Now let us look at this picture and study it. First, let us consider

The Angel.—Do you remember who first announced the birth of Jesus at Bethlehem? Yes, we all remember. It was the angel of the Lord. And what did that angel say? And to whom did he say it? (Have juniors answer these questions.) And from that day on, no one had seen an angel until that first Easter morning when he came to announce the resurrection of Jesus from the dead. Here we see him, a messenger of light from God with the greatest message the world has ever heard.

The Women.—Our Scripture Lesson tells us that Mary Magdalene, Mary the mother of James, and Salome came to the tomb very early in the morning with spices to anoint the body of Jesus. This was a custom in those days. After Jesus had died on

the cross, His body had been taken down and buried so hastily that they had no opportunity to perform this service of love at that time, and so they decided that as soon as the Sabbath was passed they would hasten to the tomb with the spices. They came in sorrow, expecting to find only a dead body. Instead they find an angel, clothed in a long white garment. They were greatly surprised and frightened. In our picture, two of them seem to be drawing away with fear.

THE MESSAGE.—*"Be not afrighted."* The angel has words of comfort, however, and they have no need to fear. And he has a message of joy. "Behold, I bring you good tidings of great joy, which shall be to all people." That was the message of the angel at Bethlehem many years before. The message which he brings here at the tomb is also one of "good tidings of great joy," and it also is "to all people."

"Ye seek Jesus of Nazareth, which was crucified." The sorrow of these women was great. They had seen Jesus crucified. They had seen Him laid in the tomb. And on this early Easter morning, they came with no other thought than to anoint His dead body and probably to weep there. They thought Him to be their Lord and Master, but now He was gone. They could not understand it and grief took hold of their hearts. So they were not at all prepared for the appearance of the angel and for his announcement.

"He is risen." What a wonderful message the angel gave them! No wonder they were amazed and trembled! Could it really be true? Is their dear Lord, whom they thought dead, alive again? And if He is alive, where is He? Where shall they find Him? We can easily imagine that some such thoughts flashed through their minds in their excitement and astonishment and as if to answer them, the angel continues:

"He is not here: behold the place where they laid Him." Here in our picture, we see the angel pointing to the empty tomb, proving indeed that Jesus was not there. And how eagerly and earnestly he is giving his message. He seems to want to make sure that these women receive it and understand it. "Why seek ye the living among the dead?" Their's was not a *dead*, but a *living* Saviour. In coming out of the tomb, Jesus won a great victory over death. "O death, where is thy sting; O grave, where is thy victory."

"But go . . . tell . . ." This wonderful message was not for them alone, it was for "all people." These women were now to become messengers and take the glorious news to the disciples. It was not to be kept a secret. And what a wonderful privilege was theirs, to be the first to bring the glorious message of a risen Saviour to others.

PRACTICAL LESSONS.

1. Today, we again hear the wonderful message of a risen Savour, Who has overcome death that we might live. If we put our trust in Him, and love Him as did these women, He will give us eternal life and we need have no fear of bodily death for it cannot really harm us.

2. This glorious message is not given to us alone, but we, too, are to "Go . . . Tell." The angel did not himself give the message to all the world, but only to these few women. But he told them to carry it to the disciples. These disciples in turn gave it to all that part of the world, and so it has passed on down to us. You and I are not to let it stop with us, but are to pass it on to others, for there are yet thousands, yes millions, who have yet to hear it.

Suggestions to Superintendents.—As this is the chief festival of the Church, a special program should be arranged. Have several Juniors tell the stories of "The Walk to Emaus" and "Doubting Thomas." Use the following hymns: "The Day of Resurrection," "Come, Ye Faithful, Raise the Strain," "Christ Is Risen, Hallelujah," "Allelujah, Allelujah." All are found in the Common Service Book. A good plan would be to secure a large size (10c.) of the Perry picture for the instructor and a sufficient number of the 1c. or 2c. size for each member, and have them tell what they see there that is of special interest to them.

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APRIL 23, 1922.

A DAY OF DECISION

(Luther Becomes a Monk)

By Miss Esther E. Martin.

Text Book—"Martin of Mansfeld"—Mrs. Margaret R. Seebach.

Chapter 4. See December, 1921, REVIEW for method of presentation of these topics.

Scripture Lesson—Psalm 145.

Memory Text—Luke 9:62.

Characters—Martin Luther, a number of students and a few townspeople. Luther and students are distinguished from the townspeople by the student robes they wore.

The scene opens with all sitting around a supper table. Martin Luther is at the end of the table and all are looking in that direction. Every one is talking to his neighbor (may be down in whispers), about the good times they have had together and some are laughing. Luther holds his lute (a straight dark stick may be used) and the students on either side of him are begging him to play some more. The meal has been finished. (If dishes are not available, Superintendent explains this.) All continue talkng to each other and are supposed not to hear the following:

Student at far end of table, to his right hand neighbor—"Martin is himself again tonight. It is so long since he has shown a merry face. His note read —'Come and take supper with me on the sixteenth. I have a heavy task before me, and would first spend a pleasant evening with my friends.' It seemed so mysterious as if he were much troubled, but I suppose I misunderstood."

Right hand neighbor—"I, too, thought as you and so did most of the others; but he probably wrote as he did to make us want to come. However, he has been different for several days—ever since he visited his home last month. Do you suppose he might be leaving school?"

Luther lays down his lute and stands up. Every one becomes quiet.

Luther—"Dear friends, I have called you together to say farewell. Once more I have enjoyed your good company, but it is the last time. Tomorrow I shall enter the monastery here in Erfurt to save your souls and mine by penances and prayers, if God and the holy saints be gracious."

Luther sits down. Every one looks at each other in surprise.

Student at end of table—"Pray, tell us, Martin, how you came to this decision."

Luther—"It was a year ago last May that my father sent me to Erfurt to take up the study of law. I was not enthusiastic about it and even said to him at one time, 'Lawyers say a great deal and use many words, but without understanding. They take the money of the poor, and with their tongue thresh out both their pocket and their purse.' But he wished it and purchased all the necessary books regardless of expense, so I entered upon the task obediently if not joyfully.

"As you know, the plague has caused much trouble in Erfurt this past spring and summer. Some died of it, others fled from the city in a panic. A great sadness filled my mind when one of my best friends died of it.

"As time passed on, the law studies became more distasteful to me, and my mind turned more and more to the thoughts of God who called Samuel, who might even then be calling me to a different sort of work. 'I am not making the most of my life, I often said to myself. I am given up to worldly studies and pursuits instead of being devoted to something that would help to save my own soul and the souls of others.'

"Again and again I remembered the pilgrims I had seen thronging to the holy shrines; the Prince of Anhalt carrying his sack of broken bits, begging for food on the streets of Madgeburg; of the monks of a little monastery near Eisenach with whom I had been very friendly while living with the Cotta family. 'Surely,' I thought, 'the best way of pleasing God is to do as these have done; to deny oneself all ease and pleasure, to withdraw from the world, and to give one's whole life to prayers and deeds of charity!'

"There came back to me the remembrance of a painting I had seen in Church while at Madgeburg. It was a great ship sailing safely on stormy waters. On its deck was the pope, with his cardinals and bishops around him. All the crew were priests and monks. The ship was the Church, and it was bound for the harbor of heaven. All about in the water were the poor people who were neither monks nor priests but just common men like myself. Here and there one of the crew flung out a rope from the vessel for one of them to grasp; but most of them were sinking in the waves. Only those on board were safe!

"So heavily did these thoughts weigh upon my mind that about the last of June I went home to Mansfeld for a short visit, hoping to talk the matter over with

my father and get permission at least to give up the study of law.

" 'Do not venture to speak to your father of such a thing,' counseled my mother, to whom I had hinted my intention. 'All his pride and his hope are in you, and it will break his heart to have you give up your studies. Already he plans a good marriage for you which will connect us with a wealthy family. Anger him not; go back, my son, and pray to the good God to make your way clear!'

"I stayed but a few days at home. I was so thoroughly out of harmony with my father's joyous predictions of a brilliant career that on the second of July I left Mansfeld to return to Erfurt.

"The air was close and oppressive, but I chose to walk rather than to ride, hoping that the exercise would help to throw off the gloomy thoughts that filled my mind. I felt like a prisoner whom love and duty held faster than iron bars.

" 'I am a coward,' I said to myself. 'I know that I am doing wrong, yet I am too weak to tell my father! Truly his disappointment would be great. But if my father's anger would be terrible, how much more dreadful would be the wrath of God! He might justly punish me for my disobedience!'

"The sky darkened more and more as I went on, but I scarcely noticed it. All through the sultry afternoon I tramped the dusty roads much troubled. The evening was drawing near and I was close to the little village of Stotternheim, only a few miles from here, when the gathering storm broke in fury.

"It was too late to seek shelter. The wind swept vast waves of dust up from the road, stifling and blinding me; the darkness grew more and more dense; the lightning cleft the gloom like the sword of an angry angel, and the thunder seemed to shake the very foundations of the earth.

"I struggled on, scarcely knowing in what direction I went. All the wrong acts I had ever done, all my doubts about the future, all my fears of the God who now appeared to me as an awful Judge rather than as the Friend who spoke to Samuel—all these thoughts seemed to have taken the form of dreadful demons, and seemed to be pursuing me.

"Suddenly a blaze of blue flame split the darkness close beside me. A dazzling ball of fire aimed, as it seemed, directly at my head, came plunging through the tempest, to disappear in the ground only a few feet from where I stood. A clap of thunder followed which rattled like a roll of musketry about me.

"I fell half dazed upon the ground. For a few moments the violence of the shock held me unable to move or think. Still the storm raged and beat upon me. Presently struggling to my knees I clasped my hands and tried to pray. The wind snatched the words from my mouth and carried them away with mocking shrieks. Desperate with fear in the midst of the tumult, words sprang to my lips as though some power stronger than myself had forced them from me.

" 'Help me, dear St. Anna!' I gasped. 'Save me, and I will become a monk!' Then I fell exhausted and lay trembling on the rain-beaten earth.

"The storm had almost spent its force. In a few minutes the wind began to subside; the lightning flashes grew more remote, and the thunder rumbled farther and farther away.

" At last, as I lay on the ground, I ventured to open my eyes and saw that it was growing lighter. I rose again to my knees, and, behold! a shaft of golden light from the setting sun shone full into my lifted face. I stretched my hand to meet it and felt that St. Anna had accepted my vow.

"It was a drenched and silent student who reached his lodgings that evening. During the next few days you wondered greatly what had happened to me. Now you have learned the meaning of the change."

All talk at once—"Luther, you can not do this."

"Are you sure of yourself?"

"You are too jolly a man for a monk."

Luther—"It is the only way, now I am at peace with God, for I know He has called me."

All rise to depart, and many goodbys are heard.

A student—"We will see you before your departure, my friend."

All pass out, leaving Luther alone.

SUGGESTIONS

1. Before presentation of this topic, have a review of the previous chapters, by questions. The topic is too narrative to have the review in any other form.

2. Have Juniors memorize last four lines of the first verse of "A Mighty Fortress is Our God."

3. Use first stanza of this hymn, teaching the melody if Juniors do not know it, singing without books since it has been learned.

4. Use other Luther hymns.

5. Superintendent to make application of Scripture Lesson and Memory Text in a very few words.

6. Do not "drag out" the meeting. A short, "snappy" meeting keeps the Juniors interested, and they will have a greater desire to come again. Besides this, the lessons are too valuable to spoil.

—•—

APRIL 30, 1922.

"WHAT THE LUTHER LEAGUE EMBLEM MEANS"

Psalm 20:5

Mrs. M. Haller Frey.

The Bible lesson for today should prove most interesting as it tells us something about a very familiar object, one that we all have seen, and many of us have worked for. Red banners, blue banners, gold banners, all colors, shapes and sizes, how we love them! Recently we heard the sound of music and tramping feet and then we saw a long line of boy scouts on parade. At the head of the line marched a scout, proudly bearing aloft a great banner which told the onlookers where they were going, and tireless and eager the boys followed the banner.

While taking part in a special program in a small Sunday School a short time ago, we were very much interested when we saw one of the officers of the school carry a blue banner on a standard and place it to the side of a class of boys. At the close of the exercises, upon inquiring, we found that the banner was always placed in the class having the largest attendance for that day. Also was told that pleasant rivalry existed among the classes which resulted in an increased membership of the school. They had an object in view and worked to attain.

The Lesson tells us to set up our banners "in the name of our God." Striving for a banner containing no meaning whatever, simply a contest over a bit of cloth, fastened to a pole or standard, would not be worth the effort. The banner or emblem must stand for some goal or purpose if we are to benefit by it.

Material things endure but for a short time, while spiritual things live forever. This is what our topic means today, when we study about our banner or Luther League emblem, for in it are found truths that will enable us to do great things for Jesus if we follow the teachings found therein.

It was the custom among our forefathers for noble families to have some sign or symbol representing a prominent characteristic of the family as a distinctive mark for the entire household. This symbol was stamped or worked on a shield or escutcheon, also on the jewelry and the furniture and was known as the family coat-of-arms. Families were recognized by this mark and a bond of union existed between the different household units.

I wonder if we all know who gave us the Emblem of Lutheranism? While Martin Luther was fighting for the spiritual liberties of the world, he thought that the family of God should also have some sign or symbol of the relation, strength and unity of the people or family of God. Luther had a beautiful idea! To get the proper material for his coat-of-arms or emblem, he caught from the rainbow some of its glorious colors as well as from the fields of nature. These he set together in a most significant device. This emblem has been doing service in the Church of Christ which we call Lutheran for four hundred years.

Luther did not choose the five colors found in the emblem in a careless, haphazard way. Each color stood for some truth. First we have the black, a color of sorrow or mourning. Sorrow for our sins, for we all do wrong. But the black is in the form of a cross, the cross on which Jesus shed His blood so that by believing on Him, our sins may be forgiven.

Now we find the brilliant red, the color of warmth and love, the color of blood which flows from the heart and is life itself. The message Luther endeavored to give was that religion is a matter of the heart. Not far from the writer's home is a small summer cottage back of which is a steep hill. As you climb this hill, you find many tiny springs. The owner of the cottage has directed these springs into one main channel which forms a beautiful pond close to the house, reflecting the ferns and lilies and oak trees which grow on the bank. So, from out of the great loving heart of God, there flowed a stream of divine love. It was at first small and heeded by few. But now it has become a great stream, gathering

strength and power which makes glad all the nations of the earth, reflecting His love and all the joy which belongs to them who really and sincerely believe on His name.

This heart rests on a rose of pure white, which suggests the vision of angels, the purity of clear springs and wells of water. As the rose is the handwork of God, which no man can create nor fashion, so the pure and clean heart is the work of the Holy Spirit. A white rose should bear such a heart to show that faith imparts joy, comfort and peace.

When we see the blue of the emblem we immediately think of the sky and that is just the thing that was intended. As the sky is over and around all the world, so is God's love over all. He sent His Son to save all men. The joy which belongs to all who know Him as their Saviour is already the beginning of the heavenly joy. How well Luther planned the coloring! We should be proud to wear this coat-of-arms and to follow its teaching.

This sky blue field is encircled by a golden ring, or circle representing perfection. It has neither beginning nor end; all points in it are the same distance from the centre. This circle speaks loudly of God who has neither beginning nor end. All who belong to God, saved by believing in Jesus, who died for us, are members of this everlasting, unending kingdom of God.

"All hail, our glorious Saviour,
Our lives for Thee made bold,
Beneath our Luther Ensign,
Black, Red, White, Blue and Gold."

—&—

TWELVE SUGGESTIONS FOR A SPRING JUNIOR RALLY

By Mrs. M. Haller Frey.

1. First of all, believe that you can make the Rally a success. Faith in yourself plus faith in God will accomplish great and often unexpected things.

2. Pray as though all depended on God and work as though all depended on you.

3. Plan a good, strong program and refuse to recognize the word failure. Pray and Work.

4. Always have the program by the juniors and for the juniors. Don't have long, grown up speeches over the heads of the boys and girls. Attention will be sure to lag and little will be accomplished.

5. Be sure to have a story-teller, one who can project herself into the story which is being told. It has been demonstrated in one District that two hundred and fifty boys and girls can be held almost spellbound for one hour by stories told in this manner. Who can tell the fruits of seed sown in this manner?

6. Have some definite work or objective to present to the children. Surplus energy and activity will be glad for an outlet and "something to do" provides a splendid channel to dispose of this surplus. One District is supporting two boys in African schools by funds collected by the boys and girls. Sewing can be done for Orphan Homes or for visiting Nurses Associations. An Annual Christmas tree for poor children or for Christian Homes for neglected children. All plans for work can be presented and leaders will have no difficulty in keeping the object before the children. They will speak of it continually.

7. If planning a two session Rally, an indoor picnic is a splendid thing, if feasible. Have the boys and girls bring a box lunch. If the afternoon session be from three to five have the picnic from five to six in the basement or parish house. Have the children form a great circle on the floor to eat their lunch. Be sure to have five or six of the Seniors to be in the circle, not to keep order but to prevent disorder by entertaining and amusing the children, which can be done if the seniors are witty and understand children. Allow thirty minutes for lunch, then have the senior helpers form the juniors into a column, moving to the tune of some good march, passing out one door into the open air, in again and at a given place serve ice-cream cones as they file by. Exercise and fresh air promotes alert minds and every one will be ready for a story hour from six to seven.

8. If you have had a musical program at the afternoon session, a playlet by the juniors in the evening will be a great help. Simple playlets require little work if the leader understands her group of children. Assign the parts best fitted to the various children and the work will be light.

9. If planning a local rally, endeavor to have all juniors on the program in some way. It pays. If several local leagues combine, the best material, of course, is always used, but all children can have an active part if the several leaders form a chorus of all the children and teach and train them to sing several good songs.

10. Song sheets are splendid things for a rally. Select a few simple children's songs and have them printed or typed and distributed at your meeting. Better results are obtained than by having children of all ages handling and jostling covered books. Much noise and confusion will be avoided.

11. Be sure and have, if possible, the officers of your District at your Rally. Acquaint the boys and girls with them and have them make a two-minute speech. The children will realize that they are a part of the District.

12. Consecration, patience, long suffering, tact, self control, love for children, faith in the ultimate good and an overpowering desire to serve the Master are some of the outstanding qualities which junior workers and leaders must possess if undertaking junior work of any kind.

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INTERMEDIATE TOPICS

(*Continued from page* 29)

We Owe the Laborer Gratitude.

We owe more to the laborer than to any other class. It is the man who soils his hands in honest labor that makes the wheels of progress move.

The laborer is nearest nature in his work, and nearest God in His plan. Our homes, food, comforts, are all the result of his hands. We owe him gratitude.

We Owe the Laborer an Opportunity to Labor.

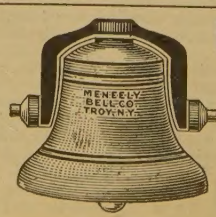
Since labor is God's plan and for man's best good, every man should have an opportunity to serve God and better himself. Our Lord teaches this in the parable of the lesson. Labor is man's capital, he should have a chance to invest it: It is man's bread, he should have a chance to earn it. It is not sympathy or charity the laborer desires: It is an opportunity for honest labor. This the parable teaches. One man should not work overtime and the other be idle, but all should have an equal chance. The cost of living is often increased, not so much by labor as by an abundance of overseers. Labor is too often looked upon as a place for those who fail in or who are incapable of other professions and pursuits. This is an erroneous tendency and leads in the direction of unhappiness.

We Owe the Laborer Honest Wages.

The seventh commandment teaches that we are not only not to steal, but to protect our neighbor's property and pay honest wages. In the parable, the owner pays each a penny a day. Each had the same body to support, the same family to keep. It was not a matter of hours, but human need. Those who labored longest complained because they did not get more than they needed and others less. The modern tendency is to make labor a matter of money and not need. We are apt to look upon it from the material and not the human side. When one has an abundance, another is in want. Jer. 22:13 warns us against receiving labor without paying honest wages.

We Owe the Laborer Proper Conditions Under Which to Labor.

Life is as sweet to the laborer and his family as to any other. He should have the privilege of earning his living without the hazard of disease or the danger to body. There should not be the oppressive methods and treatment by bosses or overseers. Sometimes this makes the laborer's burden very heavy, almost unbearable. This is unjust and unnecessary wear upon his body. He should not have to listen to foul or abusive language. The burdens of the laborer, upon whom rests the fabric of society and the purchasing power of our money, should be as light as possible. Jesus teaches that we should lighten the burdens of others.



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